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THE ORGAN OF THE METHODIST CHURCH OF MEXICO

Vol. XXV Chihuahua, January - March, 1933 No. 5

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MEXICO

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Re-thinking the Home Church

Missionaries who return to their own land at intervals of from five to ten years, get a perspective of the home Church that is perhaps different from that of the people who make up those churches. We on the foreign fields expect our visitors from home Boards and churches to see things which we have passed by unnoticed, or at best have seen from a different angle.

All our congregations in the United States are re-thinking Missions these days, and we thank God and take courage! Any mission field would, like the small boy, much rather be spanked than not noticed at all. We welcome every criticism that comes; if we can meet it and explain our present procedure, we will do so, and you will better understand our task and us. If we cannot, then your point is well taken, and ours is the duty to reform. Nothing particularly new comes to us from the Commission's report; these are things we have struggled with for years; the Board correspondence will testify to that. And now we are very happy that our laymen are wakening and seeing for themselves.

But for a few months we are here at the other end of this instrument of vision; we from the foreign field are looking at our home churches. Truly, as we hear on every side, things are changing, and we must give ourselves to this business of observation. Here for example is a great church, a dream of architectural beauty come true; we arrive some time before the service is to begin if we wish a good seat, for everyone goes to church here, apparently. Beautiful cars are parked for blocks around. The quiet hush of the great sanctuary is balm for the weary soul; the soft music wrenches the heartstrings with its penetrating beauty; the choir ful-

fils its promise with exquisite rendering of stately music and the abundance of hymnals invites the worshipper to join in the beloved hymns of the church. And the sermon? Straight as an arrow to its mark flies the minister's thought; the current topics and the thinking of the day are marshalled before us and each renders its tribute to the God Who is and Whose world we are. Our hearts are uplifted and filled like cups at a brimming fountain.

Now we would like to see more of this church, say, in its weekday activities and we choose Church Night, tho under a new name; everything from Bible study to handcrafts is offered in a most alluring array of classes. When we arrive it is to see great throngs of people gathered in happy fellowship and then earnestly engaging in the study of these most pertinent themes. One thing more we want to see in this very wonderful church, and that is, the prayer service; so we look at the calendar and tho we search carefully, and even allow for those new names, we fail to discover such a gathering. It must be this church has found something better. Perhaps we shall get it in the Sunday School; we find ourselves in a charming group of people, leaders in the church and in society, and receive a cordial welcome. Soon the class has begun, and we miss the familiar opening hymn, the short prayer for direction, and the finding of the Bible passage. We are bewildered at the familiar references to the latest and best in the field of history, sociology, psychology and economics, but our hearts fail within us as the discussion turns upon prayer, some members wondering frankly whether we should pray and what prayer is, anyway, tho one member rather timidly but tenaciously insists that the heavenly Father does hear and answer.

We go to another church. This time we are in a group of young people who have asked their pastor to administer to them alone the Holy Communion. Every detail of the service is anticipated; in an alcove is spread the beautiful table with its simple furnishings. The pastor shares with the young people themselves in bringing the message and at the end with soft music and quiet lights, these young disciples reverently bow to receive the sacred bread and wine, with their pastor's blessing. A series of thoughtful, voluntary prayers closes the service.

We are listening again: "Yes, I know all about the old fashioned revival meeting, the altar and repentance; I have been there myself and felt its power,—but, of course, today..." we will leave the conclusion unfinished. Now we are in an office: "I have dropped my ordinary work and spend my time

in raising money for my department in the foreign field;..... yes, I think we can do it; the young people I met last week promised to take on three fourths of the salary of that young man in,—but now I believe they will take it all." (Bless their hearts, we say.) Vacant rooms, even whole floors, in our once full church office buildings; shiny seams on leaders' coats; made over hats and dresses in feminine ranks. "Here, take this ten dollars; it is about what we estimate it would cost us to go to our School of Religion this year. Use it as a little extra for your country pastors." So runs a letter that brings tears to our eyes and joy to our hearts.

A president admonished the students during the Week of prayer: "It would not be inappropriate for you students to gather for prayer in the dormitories."

"We want you to understand what the church in thinking here in the United States," writes a Board authority in speaking of our furlough. No one with ears to hear could avoid knowing what the church is thinking about Foreign Missions and missionaries today; and now we who return are re-thinking the home church. Are we not expected to absorb the spirit of what we find here and plant the seeds in our foreign garden, letting them produce a plant from the new soil? Which of these things we have seen shall we carry away? To churches which have been daily in prayer for more than six months, consecutively, shall we carry the message, "Why pray?" Shall we encourage hungry pastors by telling them that their brethren here also wear old clothes unashamed, and students would rather be out at elbows than not to have their preparation? Shall we transport the new terminology that so constantly beats upon our ears, or shall we take back something like that ringing word from Moderator Cheng, "China is not too modern to need a Savior?"

Re-thinking the home church becomes a puzzling business for us, your servants, and we pray for wisdom to do it honestly and accurately.

Mrs. J. P. Hauser

Interdenominational Meeting

From December 28-30 the directors and representatives of most of the denominational schools doing work in Mexico met in the library of Colegio "Sara L. Keen" in the city of Mexico.

This meeting had been called because of the peculiar circumstances through which our educational institutions are now passing, due not only to the present laws affecting our primary schools but also to the general attitude of the government officials toward the work that is being carried on by these schools.

The subjects for discussion had been carefully selected and in every respect were very opportune in the manner of their presentation. The discussions were of a high order and the present needs of the work were duly considered.

During the first session held on the 28th. at 10:00 A. M Miss McClelland (presbyterian) was appointed as president of the Assembly. Miss McClelland is recognized as a splendid Christian educator, and at the present time she is director of the Presbyterian School at Chilpancingo, Capital of the state of Guerrero. Prof. Rodolfo Ramírez, one of the professors of Colegio "Sara L. Keen," was chosen secretary. The president presided with great tact and the secretary demonstrated unusual ability in the presentation of the minutes.

The subjects that came before the body were discussed with enthusiasm and interest by the delegates, and in spite of the fact that the discussions grew warm at times, it was easily observed that the divine Spirit was leading those who took part.

The following resolutions were passed by the body:

1. In spite of the present laws and the attitude of the officials in some of the states, there is yet an important place for the primary evangelical schools of Mexico, provided that they have teachers with real convictions, and Christian experience, who have had the experience of conversion, who have the spirit of abnegation and sacrifice in a way that they may exert a Christian influence over their pupils by their personal work, and whose lives are continual testimony that God dwells in their hearts and Christ guides in all their acts in such a manner that through their presence can be read the fifth gospel.

2. It is the privilege of the evangelistic schools to give the government our support in its Cultural program based on the ideals of the revolution. and to do all that we can to keep before us the conditions of the country created by said revolution in contributing toward its reconstruction, and therefore interest ourselves in behalf of the farmer and workman.

3. The ideals of the evangelical school should be:

A well rounded hygienic, social and moral education which arouses religious sentiments and contributes toward culture, attempting to impress the soul of the teacher upon the soul of the child and endeavoring continually to help the pupil to acquire the characteristics of Christ: *Service, Love, Life.*

In order to respond to the ideals which our institutions should follow it was thought advisable to open;

Night schools for workmen (gratis).
Home Schools.
Vocational Schools.
Rural Schools.

After having attended the three days sessions we are sure that the delegates returned to their fields of work with new ideals and greater inspiration, desirous of responding to the needs of the times, altho it be necessary to endure sacrifices.

Ernestina Sánchez

The First National Congress of Nurses and Mid-Wives of Mexico

I had the privilege of attending the First National Congress for Nurses and Mid-Wives in Mexico City. Two nurses of the city of Chihuahua were appointed by the Nurses' Association of the city. and the State Government paid their fare to the Congress. The Nurses' Association paid part of their expenses. I am glad to say that one of our graduates was appointed as one of these delegates. There were five of us who went from the city of Chihuahua.

It was interesting to me to know something of the many difficulties the organizers had in arranging this Congress. Mrs Celia A. de Reyes del Campillo was the leader, and did some very good work. She sponsored all expenses for the congress. It may be interesting to you to know that she studied nursing after she had married. So many women have studied after marriage because of having met with some sad

experience through ignorance. Mrs. Campillo had a very sick little child and when she called in the doctor, he told her that there was no hopes for it, but if she had called him just a few hours earlier, they could have been able to save the child. She then asked the doctor, if it had been ignorance on her part. The doctor answered, "Yes." Afterwards she made up her mind to study nursing, so that she would not lose another loved one through ignorance. Her husband did not approve of her studying, but she did so against his approval. As the students do not live in the hospital and have only certain hours of practical work it is possible for a mother to attend her family, as well as take nurse training.

A nurse in Mexico is not respected due to the low standards of nursing. as well as her unethical and immoral life. Most of the better class of girls study mid wifery after the nursing course, as they are respected in this profession. I have been here in México for almost ten years and we have had to work hard to make the doctors and the community realize that a nurse can and should be intelligent as well as have a good strong character. Just this last year the doctors and community were surprised to know that two of our students were expelled because of their improper conduct, although they had only four months more of practical work. So many could not realize why they should be expelled, as they did good work in the hospital.

Mrs. Campillo spoke very frankly of the response which they received from the doctors and governors throughout the country. They wrote to the governors and asked that they advise the nurses' Associations as well as all of the hospitals. Some of the governors responded, while some ignored the letters, and others wrote back stating that there were no nurses nor mid wives in their state. As some of the governors were so long in answering, they wrote to the doctors representing the Federal Health Department in the different states. Some of these answered immediately, while others ignored the letters. Some of the leading doctors and government officials ridiculed even the thought of their having a Nurse's Congress. Some of them were willing to help and did all in their power to help them. Dr. Melo, president of the Federal Health Department, gave them his advise and help in many ways.

The organizers sent out a list of subjects to be discussed, and asked that the delegates study these subjects and write on two of them, and send them to the president of the organization. These papers were studied and the best ones were put on the program. There were some very good

papers on the following subjects: "Motives of the Congress" by Dr. Emilio Varela; "Measures that must be taken to obtain Constitutional regulation." "Measures that must be taken to obtain a higher social and moral standard among the nurses and mid wives." "Causes that influences the maternal mortality and infant mortality." "Co-education." "Sexual Education." "Most important causes which influences prostitution." "Venereal Diseases." "In what cases should birth-rate be controlled." "To combat against the immoral professionalists." "Tuberculosis." "Importance of bed-side nursing and the attitude of the nurse toward the patient."

There were many other subjects and each of these was discussed from different view points. Also recommendations were made to the University, Department of Education, as well as to the Federal Health Department, to encourage higher moral ideals and training through education; first, the father and mother in the home; second, the teacher; third. the pupil, through the home and school.

The superintendent of nurses of the General Hospital of Mexico City gave a very fine paper discussing the present nurse of Mexico and just what she should be. She recommended that the University of Mexico improve the course of study for nurses, adding ethics, dietetics, etc. She also asked that the hospital be furnished with a ward and all necessry equipment for demostration of the practical nursing course. (All practical nursing is taught by a doctor with out any special demostration.) She also asked that the student nurses live on the premises and be under the supervision of the superintendent of nurses She has already been responsible for a number of changes among the nurses, as to the uniforms and moral conditions. I observed changes in the hospital since I visited it three years ago.

The Federal Health Department in Mexico City is doing good work. A course of Public Health nursing was given in connection with the University, and they have employed these nurses to do visiting in the homes, as well as in the schools. We were told that the mortality among infants was 28% when they began their survey work, but now after a few years of work it has been reduced to 4%. Of course this is only in the districts where they are carrying on this intensive work through the visiting nurses. Since I have been here in the country, I have seen a great change for the better in the way of sanitation and hygienic conditions.

EDNA POTTHOFF,
Sup. of Nurses Sanatorio Palmore, Chihuahua.

The Methodist Church of Mexico Having to Face its Problems

The financial situation in the United States has had its reaction upon our church work here in Mexico. The evangelistic, educational and social work has all been affected by repeated cuts and adjustments made by our Boards. The amounts received for supporting our pastors have been so greatly reduced until some of our workers are only receiving a mere pittance, and together with their families they are passing through a most trying experience, As yet not a single one of these faithful men has given up his charge but we are unable to see how they can carry on under present circum stances. The situation here in the country is most serious due to the continued depression, and the church members who otherwise might be able to solve the present church problem, are unable to do so. In fact some of the churches that have been self supporting for a number of years are now finding it almost impossible to meet their budgets although they have been greatly reduced.

There is serious talk of having to close some of our institutions. This of course would be heartbreaking as they represent the fruit of many earnest lives and around them gather our hopes for the future of the work. If we are to train leaders our educational institutions must continue.

«God moves in a mysterious way His wonders to perform,» and although we are unable to see clearly in the midst of this period of darkness and depression, yet we have faith to believe that things will work out all right in the end. Probably this period through which we are passing is the only thing that will put the church of Mexico on a self-supporting basis. The experience may be hard but the accomplishing of this end will guarantee the future of the church and its members will be inspired with new faith and new hope.

Christmas in Centro Social Monterrey

Christmas at the Centro Social in Monterrey is a time when the many willing helpers of the entire year are allowed to cooperate in carrying out definite plans. Each person connected in any way with the institution is given an opportunity to help make glad some one less fortunate than he.

The last week of story telling in the schools was given over to Christmas stories—not religious stories but stories just as good in expressing a beautiful spirit. The volunteer workers who tell the stories prepare themselves well and seem always to have appreciative listeners, but their Christmas stories, they felt, were especially enjoyed.

With money contributed by English pupils a bolt of navy outing pflannel was bought and nine dresses with bloomers to match were cut and made for gifts. The hand embroidery was put on the dresses in beautiful colors by several girls some of whom were deft with the needle. One Girls Scout group and a Sunday School class of Scout age did the greatest part of the work.

Material for night shirts was bought by the Reading and Writing Classes and the garments made by them. Material for sheets was bought by the English Club. The sheets were hand hemmed and the monograms embroidered by the women in the penitentiary with whom the Centro has some reading and writing classes. These sheets and shirts were given to the City Hospital. The doctor who had brought a sample pattern for the sheets and shirts also delivered the new ones. He was very happy to do this.

Three pairs of children's shoes and some overalls were bought for one family with a donation sent us by the Primary and Junior children of a Sunday School in Lamesa Texas. They said they wanted to do something for children in Mexico. The janitor took the measurements to town and purchased the shoes and clothes. Then he delivered the several individual gifts without telling from where they had come.

The Reading and Writing Classes gave pot plants to the women in the penitentiary who received tham gladly and promised to care for them.

The rooms of the Centro were decorated with poinsettias on the day of the first party and remained thus throughout the holidays. The first party was given by twenty-two Brownies to that many children who might otherwise have had no Christmas party. They paid for the tamales and also with

supervision they made them the morning before the party. The meat and corn had been prepared by the cook and club worker beforehand, Then on club morning the Brownies at the proper time were brought to the domestic science kitchen. Their hands having been washed and inspected by their club leader, they began making their first tamales, A Mexican woman instructed them. They worked in pairs, followed instructions beautifully, and labored quietly for about two hours. One small child remarked that she liked tamale meat very much and would eat some of it if it did not belong to the Señorita. As it was she said that she would wait and if any was left over would eat that. There was none left but for her self control she was allowed to eat what was left on the spoons. That afternoon the children enjoyed directed games in the yard with their guests. When they returned to the house, their supper was ready for them.

The English Club, having at different years in the past invited children and Señoritas to their parties, chose this year to gladden the hearts of very old ladies. It was decided to make a flannel dress for each one invited. After getting in touch with five desirable old ladies (ancianitas) the girls made the five dresses of pretty printed outing flannel. They were made nicely with long sleeves and with a little coat also with long sleeves giving added warmth.

The visiting preparatory to these invitations and others had to be carefully done. Some names had been given, but often these people were found to be scarcely more needy than those who had given their name. One day or so was used for visiting among needy families with children, and one whole day was spent in visiting to find the old ladies for the English Club party. We knew one whom we cared to invite, but the others had to be secured. Not to seem prying and too inquisitive in these strange homes, the visitors often found it convenient to inquire, on entering, if there lived here an elderly lady who made handkerchiefs for people. This information was really desired part of the time, but the idea helped also at other times. Two very old sisters were found living alone in a small hut. One was ill. The other was partly covered up in bed to keep warm while she made cigars to sell at three for one centavo. Thus they paid a peso a month for their hut snd bought their food. Another dear old lady was found covered up in bed to keep warm. She lived with friends who were very poor. These three and two others were later invited to the fiesta. When the invitations were delivered all three of these accepted although there was doubt whether the sick sister would be well enough to come.

We communicated with the doctor and did what we could It seemed that the lessons of patience and contentment had been so thorougly learned by these dear old ladies that their faces were beautiful. Especially lovely was the sister of the sick one. She had soft grey hair. The one living with friends was precious. It seemed to us that real treasures had been found for us. It was a joy also to go in the car and bring the guests to the party and find them dressed up and ready. One guest could not come. The one who had been ill was able to come and ready to laugh at the story of *The Gift of the Magi* and to smile when she received her gift saying she had not expected Santa Claus to visit her this year. Although the girls speak English on other Club days, this time the stories and conversation were all in Spanish. Tamales, coffee, and cake were served. One guest asked to take her piece of cake home, so all were given a piece wrapped up in tissue paper to carry home. The dresses were presented in packages which they untied and examined. Everybody enjoyed the party. It came to a close only too soon. The guests expressed their appreciation both in words and smiles. The girls had worked part of several days making the dresses, but they were glad to help pay for the supper.

The White Christmas party for the fifty or sixty volunteer workers was a wonderful success. Each person paid twenty cents for the tamales and coffee supper and also brought a gift of fruit or some food to be distributed where most needed A few middle-aged adults were present who had furnished cars to bring blind children to the Sunday afternoon story and game hour or helped in some way. The majority present at the party, however, were young men and women who tell stories or assist in other ways during the year. The library was turned into a dinning room. The long white tables had a row of ivy down the center and were very pretty. After supper the contest games were played in the large reception room. It is difficult to imagine more enjoyment than seemed to be had that evening.

A Christmas season in which one witnesses so much reasonable and so much helpful giving as was witnessed at the Centro this year cannot but bring joy and leave hopes for a new year.

Anne Deavours

Boy's Work, Centro Cristiano, Durango

Boys. big and little, ragged and spruce, ignorant, uncouth, educated and well-bred, frequent the Centro Cristiano. We are glad to see here boys and young men of all classes and ages. The ragged urchins are welcome as well as the neat, well dressed youths from good homes of the city. On an average, approximately fifty boys daily read and play in the large reading romm where are also the pingpong and table games. Playgrounds and Scout room present animated scenes with some seventy five boys engaged in their various activities.

That our Boys, Work has attracted attention and sympathy, and won admiration and approval even among the unfriendly element of Durango, is evidenced by the fact that two of the most influential and prominent Catholic priests of the city requested conferences with our boys' director. They expressed themselves as most pleased with his work, telling him frankly that they had observed salutary effects of it on some of the boys of their acquaintance and had seen some of the benefits derived from the athletic and Scout activities

The Boys' Department is in charge of their able. enthusiastic and devoted Director, Mr. Félix Torres. There are two Boy Scout troops, the Senior Troop with a membership of some thirty-five. and a troop of younger boys composed of about twenty five. In the spacious Scout hall the troops hold their weekly sessions, developing the usual Scout program and having talks and discussions on topics of vital importance to the character and right living of the boys. From among the older boys excellent patrol leaders are selected, and also the assistant Scout Master for the Junior troop, Prof. Lucio Saravia, one of the efficient lieutenants of our Boys' Work Director. Several times during the year the Senior troop has most interesting and beneficial excursions, hiking to some valley or tramping out through the beautiful mountains sometimes as far as one hundred and fifty kilometros. Of course the little boys cannot hike so far but they have their excursions to the ranches or river a few miles from town which are no less thrilling to them than the longer ones to the young men.

Last year, by removing some unnecessary outbuildings, the playground was enlarged and the basket-ball field made regulation size. The ground was improved and well lighted so that games could be held at night, and a double row of permanent seats was added. For the big games these are supplemented by extra tiers of seats which, although large and heavy, the boys willingly erect and remove for the accomodation of spectators. These can be placed only temporarily because they encroach upon the children's playground where we have swings, slides and seesaws. There is also a smaller basket ball field for the junior's practice, and shower baths which are very popular. Our heavy weight basket ball team holds the championship for Durango and has several times defeated teams from Torreon and other towns. Approximately four hundred people have sometimes watched our games with friendly interest and cheered entusiastically. There are also three Scout teams. The «Cachorros,» the team of the younger troop, has been to date the most successful junior team in the city. They are proud of their record; and our young men leaders, by their example and their earnest wholesome precepts hope to train these «little brothers» in true sportsmanship which will have a lasting beneficial effect on their characters.

Ethel Mc. Caughn

Field Notes

Miss M. Belle Markey, principal of Colegio Palmore, returned the first of January from a six months furlough to the States. She looks "as good as new" and ready for many more years full of "good works."

Miss Ernestina Sánchez, vice-principal of Colegio Palmore, and Miss Lillie F. Fox of Centro Cristiano. Chihuahua, attended the meeting of the Evangelical teachers which was held in Mexico City. December 28-30.

Miss Priscila Walker of Colegio Palmore was a holiday guests in the Mexican Community Center in El Paso, Texas, during the Christmas season.

Miss Alice M. Hardt spent the holidays at her home near Hondo, Texas.

Miss Emma L. Eldridge is having a furlough of six months and is spending the vacation with relatives in Berkeley, California. She will have some fine opportunities for study in the University while there.

Miss Ola Eugene Callahan of Centro Cristiano, Durango, had a pleasant trip to Mexico City during the Christmas vacation.

Miss Helen M. Hodgson who has been in Instituto Mac Donell, Durango, since August, attended the meeting of Evangelical teachers in Mexico City from December 28-30. She prolonged her stay sufficiently to see the historic city and some of the wonderful things to be seen near there. She has been transferred to Instituto Laurens, Monterrey and is "at home" to her friends there.

Miss Virginia Booth has returned from her furlough and is hard at work in Instituto MacDonell, Durango, where she is principal. Her vacation was saddened by the death of her brother, Rev. Cullom H. Booth in Dallas, Texas, but how grateful she was to have been able to have had the months with him. Miss Booth's friends are always happy when she is in Mexico.

Colegio Roberts, Saltillo, was well represented in the meeting of Evangelical teachers in Mexico City, Misses Dora L. Ingrum and Eglantina Flores were present, and also the acting-principal, Prof. Rodríguez.

Miss Lucile Vail of Colegio Roberts, Saltillo, visited relatives in San Antonio, Texas, during the Christmas vacation. En route, she visited Miss Bessie Baldwin, a former worker in Mexico, at Holding Institute, Laredo, Texas.

Miss Anne Deavours of Centro Social, Monterrey, was another of the workers who attended the Evangelical Teacher's Convention in México City.

Miss Edna Pottoff, Superintendent of the School of Nursing of Sanatorio Palmore, Chihuahua, and Srita. Balvina Trevizo, a graduate nurse of that institution, now head of the free clinic for the poor in Centro Cristiano, Chihuahua, attended the National Convention of Nurses held in Mexico City, from January 10-12. Srita. Trevizo was one of the speakers on the program and presented her theme—Tuberculosis—in a most splendid way. Congratulations to her and to the institutions she represented.

Mr. and Mrs. L B. Newberry of Imprenta Palmore, and Miss Pearl Hall, Professor of Bacteriolegy in Sanatorio Palmore, made a trip by auto to El Paso in the month of December.

Mr. Milton C. Davis, president of the School for Superior Studies which includes the Theological department, Mexico City, returned to his work in the city on January first. He has had a year's leave of absence for rest and study. He spent some months in Vanderbilt University, from which institution he graduated some years ago. Mrs. Davis and daughter, Miss Ethelyn are in Dallas, Texas, where the daughter continues her studies in Southern Methodist University.

Christmas was a most happy time in all of the institutions in Mexico. Parties, programs, piñates, etc., etc,, were induged in very freely and much joy was carried into the homes of the unfortunate.

Misses Jeannette Hoffman and Hazel McAllister of the Normal School for Girls, Puebla, spent the month of January with friends in Newton, Kansas, the home of Miss McAllister. They purchased a new automobile while there and made the return trip to Mexico in it.

Miss Mabel A. Taylor, principal of "Sara L. Keen" school was hostess to the Evangelical teachers in their meeting held in Mexico City—December 28-30, 1932. The courtesies, kindness and good will of Miss Taylor and her co-workers will always be remembered with gratitude and appreciation by those privileged to attend.

Dr. and Mrs. J. P. Hauser of Mexico City were granted a year's leave of absence for rest, study, recreation, and renewing the interest of the home churches in the work in the country they love and serve. At present they are studying in Evanston, Illinois, at Garret Biblical Institute.

Youth has always been the time of life in which we reach the highest point in the field of adventure. To prove it you have only to come to Chihuahua and see a small, very small group of students, boys and girls who in their desire to serve have organized a "Comité Pro Comedores Escolares." Since the first of the year they have served breakfast to the poor children of one of the public schools. The attendance has been between 80 and 100. In January they gave them breakfast every other day; now the work has increased and in February they have all the days cared for except two, but they hope to fill them. This committee is composed of two representatives from each Secondary school in the city and the pupils pay the expenses of the breakfasts. This committee has a meeting each week and unanimously chose Centro Cristiano as its headquarters They are always cheerful and optimistic. They are going to take another school under their protection and they hope the Heavenly Father accepts as an offering, those little faces full of light and the cheerful laughs of those boys who every morning leave the room with a "Gracias" filled with real gratitude.

MISSIONARY DIRECTORY OF MEXICO

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MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXCO

Vol. XXV Chihuahua, April-June, 1933 No. 6

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MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXCO

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His Faithfulness

Heretofore our major occupation in the Bible School has been the training of deaconesses. But it takes a long time to make a deaconess— if at all. And even when she is made there is no longer any financial assurance that we can employ her. Meantime Mexico's spiritual crisis is urgent. How can the Bible School stand in the breach and be of most service to our hardpressed churches?

Our new plan is the fruit of much prayer and, we trust, is God-given. We have readjusted our work so that the first two years are a general Bible course open to any women or older girls who wish to study Bible and Evangelism and Religious Education just for the personal benefit they can derive and for the good they can do in their home churches. To a few who prove to have sufficient educational background, aptitude and a call of God to service, we will give two additional years of specialized deaconess training. Unpaid lay workers, full of zeal and of the Holy Spirit, would be the solution of the churches' acute problems.

Accordingly, all during vacation we had been praying that the Lord would send us more than twenty students this year, double the previous number. The prospects were fairly good but on the opening day we had less than usual.—only about seven! Prayer, fasting, and more prayer. All sorts of obstacles were keeping students away. But how faithful is our God! Now at the end of six weeks we have seventeen boarders and one day pupil. Several are still trying to complete arrangements to come and we believe that God will yet fill out the number.

Our students do not come from the places one would expect—from the larger churches nor from our mission schools (a graduate from the Industrial School being a notable exception.) They come on their own initiative, girls whose hearts God has touched, From one small church there are three with another due this week. An isolated village on the

side of a volcano has a tiny church in which there are seven young women. Two of them have already come and three more are hoping to.

S first had her eyes opened, as she says, in two Short Course sessions and thereupon courageouly went to primary school three and a half years. The best calf was sacrificed to send her to the Short Course, a generous friend in the States saw her thru primary school, and now a tiny plot of land, given her by her father for doing a man's work in the fields, was sold to make possible her first year in Bible School. There are no more calves nor plots of land available for the future but has not our Father said that He will supply our needs?

One who came had never been out of her native village and evidently had never seen nor climbed a stairway. The days have been a struggle with lessons and the accessories of civilization but we believe God who is able to meet her need.

Another has a real, vital religious experience—rare in those who come for the first time, Once in her history a serious ailment almost robbed her of her sight but she prayed and believed and God healed her.

Some girls who want to come are kept away at the last minute by their families for no real reason. One of the youngest of the group, an eager, willing girl, was chattering along one day: "You know, when it was almost time for me to come to school, my mother said, 'Well, I don't believe I'll let you go to school after all. I need you myself. So then I began to act lazy and not help her much and in a few days she said, 'Oh, run along to school! Do! You're no use to me at all!"

The one day pupil is a housewife, a good Baptist who has been truly regenerated. She says she has no "head" for study but she keeps at it anyhow and is an encouraging example of how much the Lord can do with one who is wholly yielded to Him, no matter what the original endowment,

One day during this special time of prayer for students a good sister brought a new girl to the Ladies' Aid at Morelos church. While the women sewed, Miss Chagoyán explained the way of salvation to her and she received Christ as her Savior. She began inquiring at once how she could enter the Bible School. We now have two students from that little church which serves the school as a spiritual laboratory.

Now that the girls are here, we are working and praying that everyone may be truly regenerated and filled with the Holy Spirit and become an ardent witness to Christ. A company of witnesses with New Testament power and zeal could transform the Methodist Church of Mexico.

Ruth Warner.

Bishop Pascoe Visits in the Frontier Conference

Bishop Pascoe's episcopal residence is in Mexico City and when he pays his annual visit to the churches in the northern part of the Republic, it gives the Methodists a great pleasure because they feel that he is coming back home as his work had been very largely in the north until he was elected to the bishopric. In the various cities and villages that he visited, there were held Institutes which touched all lines of church work. Prof. Juan Díaz, Secretary of Religious Education of the Methodist Church of Mexico, accompanied Bishop Pascoe on this trip. Topics relative to the general spiritual uplift of the church, evangelism, Sunday School, Epworth League and Woman's Missionary Societies had places on the Institute programs. They visited Durango and its surrounding villages, Torreon and the villages there about, Parral, Santa Bárbara, el Valle de Zaragoza, Chihuahua and Juárez and on out into the interesting mountain section of the State of Chihuahua. Prof. Diaz discussed not only Religious Education but also diversions of young people, and these discussions were most timely and valuable. The young people of the church invited other young people to the conferences and discussions. Bishop Pascoe gave a talk one evening while in Chihuahua to women and girls. This was given in Centro Cristiano and the assembly hall was filled with young women and older ones who came to hear his message which they pronounced a wonderful one. He gave another to men and boys later during his visit, and similar good things were said about this message.—Our Methodist people are becoming more and more alive to the social work that is needed in our country and they are trying to put it on the right basis—help one to help himself,—opportunity rather than alms-taking.

The Woman's Missionary Society of Chihuahua improved the opportunity of the Institute season to have one of its own especially on its own problems and needs.

Bishop Pascoe's visit was indeed a blessing to this section of the Methodist world.

After the Annual Epworth League Conference which was celebrated in Torreón Bishop Pascoe continued his visits in the eastern section of the Frontier Conference.

Teachers' Institute of the Fifth Zone

The leaders of the educational phase of the missionary work in Mexico have long felt the need of institutes for teachers. Especially have such institutes for teachers in evangelical schools been a long crying need. Many have been the discussions as to how best to initiate such a movement and always the financial obstacle has barred the movement.

About two years ago the Educational Committee of the Council of Cooperation of the Methodist Church of Mexico agreed upon the following plan; viz: The two conferences composing the General Conference to be divided into five educational zones and the teachers of the institutions in each zone to meet once a year if possible for an institute, the financial expenses to be covered with the funds secured by assessing each teacher and missionary of the interested institutions 1 & ½% of his salary. By the means of such a proportionate assessment each teacher has been able to contribute without having an unjust burden placed upon him.

The first Institute of Zone Five was held in Chihuahua, Chih., March 18-22, 1933. with the teachers of Colegio Progreso, Parral and those of Colegio Palmore and Centro Cristiano, Chihuahua, attending.

The plans for the institute had been placed in the competent hands of Srita. Ernestina Sánchez, Directora Técnica of Colegio Palmore. Committees had been appointed and on the morning of March 18 the first session of the institute opened. After a short devotional period led by Rev. Edelmiro Espinoza the assembled teachers adjourned to the administration building of Colegio Palmore. The officers of the institute, elected at the opening session are: Prof. Daniel Escalante, of Colegio Progreso, President; Prof. Francisco Cepeda of Colegio Palmore, Secretary; Miss M. Belle Markey, Colegio Palmore, Teasurer. After the election of minor officers and the selection of various committees the meeting was turned over to the leader of the topic to be read.

Lack of space prohibits a detailed report of each subject and the conclusions reached. Nor is it possible to give adequate praise to all who aided in making this first institute of this zone a success. However we must mention several whose words of wisdom will ever be of service to those who were privileged to listen. It was gratifying to find Federal, State, and City Educators who were helpful contributors to the institute. Among these we mention Prof. Donaciano Munguía, Federal Inspector of Educatión for the State of Chi-

huahua; Prof. J. Ramírez Caloca, Supt. of Rural Schools in the State; Prof. Manuel López Dávila, Supt. of one of the City schools in Chihuahua; and Dr. Angel G. Castellanos of the State Boards of Education. In addition to these several teachers of the three institutions gave their valuable help, as did Prof. Juan Díaz of Mexico City.

A little space must be given to the topics considered during the few short days of the institute. The titles will portray the earnestness which characterized the meetings. "The place of Evangelical schools under present conditions" was one of the most important topics. We shall merely state the titles of the other topics as comments on each individual theme is not feasible at this time. "Influence of the Christian Teacher," "Character Building," "School Hygiene," "History and Object of the Christian" "Social Center," "Activities of the Christian Social Centers," "Social Activities of the Teachers," "How to Stimulate the Spirit of Investigation in Our Pupils," "Parents and Teachers Associations," "Diversions of Young people," "Physical Education," "Perspectives which business life gives to our commercial school and how can these give better service to society," "Pedagogical Orientations in the Activity School," "Teleology of the Mexican School," "Shorthand and Typewriting, Practical points which they teach."

All of the time was not devoted to the mere reading, discussion, and reaching conclusions of subjects but the institute devoted two sessions to business. In the last meeting it was decided to hold another institute to take place December 26-30, 1933 in Colegio Progreso, Parral, Chih.

Two social functions were given in honor of the visiting teachers. On the evening of March 18 a social hour was enjoyed at Centro Cristiano and on the evening of the 22 nd a sumptious tamale supper given by Mr. and Mrs. Newberry and the employees of La Imprenta Palmore and by the faculty of El Sanatorio Palmore of this city.

It was a pleasure to have as a guest of the institute, Bishop Juan N. Pascoe a former student of Colegio Palmore and a former pastor of Trinity Church here.

We are looking forward to the next institute in Parral in December knowing that it is good for workers with the same perspectives to get together and share with one another. With Tiny Tim we can say "God Bless us every one."

Camp Tlanextepec

Camp Tlanextepec (Mount of Light) formerly known as Yellow Hill, because of its location, will open its third Leader Training Camp in April,—with one week for boys and one for girls —under the direction of Mr. G. B. Camargo, Secretary of Religious Education. The camp is situated on Yellow Hill, between Mexico City and Puebla. The program planned will include courses in leadership in devotional life recreational activities, service projects, and the development of youth and organization and direction of camps.

CAMP TLANEXTEPEC

Religious Education and Social Center Activities in Puebla.

In the Central Conference, a new year is just well under way. With the opening of schools, church and social center programs begin renewed activities. Two Teacher Training classes with an enrollment of 38 Normal students have begun work on units of the Standard Normal Course for the training of Sunday School teachers. Twenty-six volunteers, including three teachers and twenty-three students, are working in night school, Junior Leagues, and Week-day and Sunday Church Schools in the outlying colonies of Puebla.

The night school. under the auspices of the Methodist

MISS McALLISTER AND HER MANDOLIN PUPILS

Social Center of the Puebla church, is carrying on the fine spirit and enthusiasm of last year. The primary course has been extended to include six years of work, classes in gymnasium, and singing. A student from the boys' school is having great experiences teaching workmen to march and to play. The English department is larger, though the commercial stays about the same. A cooking class has aroused a great deal of interest and enthusiasm.

My car makes it possible to go out to more centers this

year, Sunday afternoons three students and Miss McAllister hold Sunday School at Zaragoza in the home of one of our believers. We think our service must have been most attractive for even the calf tried to enter one afternoon. After that service the Chevy makes a quick return to headquarters (the Normal School) and starts out for another colony—San Baltazar—with Miss McConnell with her accordian and another student. The group here is smaller and the work newer but the field is promising.

At La Libertad, two Normal students help every Wednesday afternoon. One is continuing the reading class begun in the Daily Vacation School. As we think back of this center at this time last year we almost feel the time of miracles is not past. Last year a mere handful of indisciplined babies

VOLUNTEER STUDENT WORKERS

sewed notebooks and learned to listen—seated on stones or on the grass grown street. This year 22 children gathered in our own clean room, greeted us, took their places on chairs or boxes, responded with dignity, made requests for certain hymns The pig has been removed from the front door and put in a real pen. Stray dogs even are hurried out by the

children themselves. On my birthday every child awaited my arrival, each presented me with flowers and very properly wished me a happy birthday. One little boy brought his offering of a fine chicken and one little girl, two oranges,

One student whose home is in Pansacola makes the ten mile trip with us every Saturday to teach the kindergarten group there. During vacation this same student with the help of two others directed a fine vacation school there.

Six students "stay at home"—teaching in Junior Leagues in the Puebla church. Four have classes in the Thursday League, composed chiefly of day pupils from our own school. Two have classes in the Sunday afternoon league.

The best thing about it all is the fine spirit of dedication with which the girls have entered the work.

J. H.

A New Class in the Puebla Normal School.

Teaching music was the last thing I expected to do when I came to Mexico, although my mandolin had been used for years in a Sunday School for Mexican children in Kansas. Last year in one of the village groups, a boy asked for lessons and produced in instrument that belonged to someone in the family. I offered free lessons to any girls in school who had a mandolin, and one girl brought one back from home after midyear vacation. She was an absolute beginner,—did not even read music,—but last week she played in public for the first time. When school began in February, I was surprised by a request to teach the mandolin to all the normal seniors. They have come to see the advantage of it in village schools and churches where there is no other instrument. So I have the seven senior internas, in two divisions. They do not own instruments, but have undertaken the purchase of three mandolins as the gift of their class to the school, and while they are paying for them, the seven are learning on the three instruments. Several of the group are beginning to read enough to pick out easy hymns, and they are looking forward to the day when they can play a hymn as a special number in one of the village meetings.

Hazel McAllister,

A Christmas Night in Cuernavaca

To the south of Mexico City. on the other side of a range of mountains which are crossed at a point ten thousand feet high, lies a beautiful valley of semitropical climate, in which the City of Cuernavaca appears like an emerald to the traveler making the rapid descent from the high pleateau. The lower altitude and the milder climate make the place a favorite resort for people living in Mexico City.

With a view to having a place where our teachers might spend at least a part of their vacations under such favorable circumstances, I secured an orchard in the suburbs of Cuernavaca the year after arriving in Mexico while the country was at peace. The enjoyment of the place was of short duration as soon after the place was ready for occupancy a revolution started and for several years no trains ran between Mexico City and Cuernavaca during which time our property was occupied by Federal soldiers in an attempted defense against the revolutionary forces from the South.

When conditions made it possible to reach Cuernavaca again nothing of our house remained but a shell, walls and the tile roof were bullet riddled; windows, doors and furni ture had all disappeared; the colonial garden laid out with convent conventionality and many of the fine old trees still remained. The work of restoring the ruin began and soon the most apparent vestiges of war were erased. Again there was a retreat for tired workers.

The suburb in which the Orchard is situated is called San Pablo, the Spanish for Saint Paul. It consists of one long street, lined on either side by orchards and adobe huts although some nice residences have recently been built by those fortunate enough to secure land in this vicinity. The street has been improved and autos pass frequently. The presence of our teachers and girls, during vacation times. has done much toward developing a community spirit and in welding the neighborhood into one large family. This influence is especially felt at Christmas time.

On the occasion of our first celebration, the one of which I write, some of our Mexican teachérs went down a few days in advance in order to make the necessary preparations. At least two days are needed for preparing the tamales. the last process of which consists in wrapping in corn husks the substance made from hand ground corn to which is added a piece of chicken and spoonful of red pepper sauce and these are packed in a huge earthen pot and steamed for several

hours. It is seldom that one meets a person who does not delight in these delicious viands. Atole, the drink which accompanies tamales, is made of milk and ground corn with special flavoring.

A canvass of the neighborhood showed that there were more than a hundred persons to be considered. Owing to the generosity of a young Mexican neighbor who had asked to be allowed to contribute toward the expenses, we were able to provide presents for each of the children and all the mothers.

The court, or patio as it is called here, was gay with festoons of colored paper and Chinese lanterns. In the center of the patio the crimson blossoms of a Poinsetta tree, the Mexican Christmas flower, added to the brilliancy of the scene.

Mexican children are not accustomed to Christmas trees and were delighted by the fine one provided for the occasion All were seated on the stone benches which surround the patio. An orchestra of local talent provided music. In addition to the tamales and atole, sweet bread and coffee were served. Señorita Sara Alarcón told the beautiful old Christmas story which to the listeners seemed new. For the first time they heard the music of "Holy Night, Silent Night" on the victrola after which the teachers sang the words in Spanish. The blue mantel of the sky, thickly studded with stars, seemed to hang low while a brilliant planet in the East was suggestive of the guiding star of the first Christmas Night. All were impressed by the beauty of the night and the solemnity of the occasion and we knew that they had caught a deeper meaning of the Nativity.

The customary piñata was broken, followed by a scramble of the children for the sweet contents; an abundance of candy and presents were distributed and the guests departed with hands and hearts filled with Christmas cheer. Moist eyes betokened loving gratitude as they said good night with a hearty handshake while in our hearts welled the thought of "Blessed be the Tie that Binds."

Laura Temple.

The Struggle of the Catholic Church in Mexico

The troubled world glances fleetly at the deadlock between Church and State in México, unaware for the most part that it is witnessing perhaps the climax of a mighty drama on which the curtain rose more than four centuries ago, to the mystic, a grip between God and Satan for the Mexican soul; to the literal, a duel for power.

The plot is fascinating and the cast brilliant, but the scenes are so numerous and so inextricably dovetailed into other days that few but historians with a taste for dynamic complexities realize that this latest development traces back beyond the hubbub of 1926 to the Constitution of 1917, beyond that to Juárez and Maximilian, back to the Revolution of Independence in 1810 and to the end of the Inquisition, back through numerous clashes between Viceroys and Archbishops, still further back to the time when Pope Julian II granted the King of Spain certain great powers on church matters. and so, finally, to 1493 and the spectacle of Pope Alexander assigning America to the Spanish Crown.

Yet without this realization in mind the position of the church in Mexico now. the character of Mexican Catholicism and the thoughts and feelings of the Mexican people in regard to the sorrows of the church are incomprehensible. For the issue that is being disputed now is not one week, nor six years, but exactly 122 years old. It is specifically, the church's hostility to the Constitution of the Mexican Republic.

The grounds upon which the church denounces the Constitution have, indeed, changed. In 1810 they were the «heresy of democracy;» in 1833 the States, appropriation of formerly royal rights in church matters and the abolition of compulsory tithes; in 1857 Juarez's expropriation of church property, which had grown to more than half of the national wealth, and also the bulk of the present laws circumscribing church activities and privileges; in 1917 the restatement of these laws and the addition of others limiting the number of priests allowed to officiate; in 1926 the enforcement of this legislation, and, now, the sum total of steadily heavier pressure on the church.

In a century and a quarter the church in Mexico has been driven from a proud throne of political, economic and spiritual supremacy to what is now almost unique subordinacy. It is all but outlawed and where before the Pope com-

manded, the King listened and the Viceroy obeyed, priests now may not even claim the rights of citizens, may not vote, or hold office, or criticize or comment publicly or privately on the laws and authorities over them. The church has lost all her potent international weapons and all her national powers except those spiritual, and now the State, hammering ever for smaller and smaller quotas of priests for the larger and larger numbers of worshippers, aims directly at the bond between the church and her faithful.

The strength of this bond will decide the fate of the church, for, excepting perhaps international opinion, the church has no defense except the quality and temper of her hold on the Mexican masses. These masses have not the vaguest idea how crucially she is prostrate, but throughout have never thought of themselves as anything but orthodox children of the Apostolic Roman Catholic faith.

Taken From "Mexican Life"

Field Notes

Friends in México City were happy to have Miss Betz with them for the few days of the Reference Commitee Meetings. Miss Betz is enjoying the visit of her niece, Miss Gertrude Hymer of San Diego. They will probably visit the south during Easter vacation.

Mrs. Frausto, natlonal secretary of the Federation of Christian Women, visited Puebla District, and spent several months going out to all the villages, speaking to women, encouraging both pastors and congregations.

News comes to us from Iowa that Mrs. Daniel Davies [formerly Miss Lucille Frymoyer, missionary in Puebla] is the happy mother of a girl baby, Guyneth Jane. Congratulations!

Mr. and Mrs. J. P. Hauser are enjoying their studies at Garret Biblical Institute, Evanston, Illinois.

Miss Clara Gibson has left the Bible School and W. F. M. S to join ranks with the Latin American Prayer Fellowship Union. She has taken up her new work with the children at the Prayer Fellowship's home for children at Pátzcuaro, Michoacán.

Dr. Baez and Miss G. Arbogast held an interesting week of consultations and vaccinations among the children and adults of Rincon Victoria, Mexico.

After a series of intensive medical treatments Miss Temple is again enjoying better health.

Mr. and Mrs. T. W. McConnell enjoyed a three weeks' visit with their daughter, Miss Esther McConnell of Puebla.

Miss Priscila Walker of Colegio Palmore Chihuahua spent the Spring vacation in El Paso, Texas.

Miss Dora Schmidt of Instituto MacDonell, Durango, visited Srita. Luz Aguilar of Colegio Roberts Saltillo during the Spring vacation.

The Epworth League and Student Volunteers of the Frontier Conference held their annual convention in Torreón, Coah., April 9 15. Bishop Juan N. Pascoe, Prof. Juan Díaz, Religious Education Secretary. Rev. R. M. Díaz, Presiding Elder of the Western District, Srita. Eglantina Flores, Professor of Bible in Colegio Roberts, Saltillo, and also Student Volunter Secretary, had important parts on the programs. Monterrey sent fifteen delegates and Chihuahua sent about the same number. Chihuahua sent one delegate from the Junior League. The Methodist young people are going forward in their department of church work and new leaders are being developed.

The Pine Tree Troop (composed of girls who speak English) of the Girls Scouts of Centro Cristiano, Chihuahua, spent several days of the spring vacation in Chihuahua's beautiful summer resort, Majalca. They were chaperoned by their captain, Miss Julia Thompson and other teachers.

Mr. L. B. Newberry recently went to Mexico City on a business trip.

School Notes From the Central Conference

The school at San Vicente has 70 pupils It is in need of repairs. The school in Apizaco is functioning but needs another teacher.

The Guanajuato school has 120 pupils, the largest enrollment since 1925 There will be four graduates from the secondary school this year. Another record breaker in the number of boarders—27. In the night school the attendance is good. Teachers and girls are working with interest in the church. Last year all the girls in secondary joined the church.

In spite of the opening of four new private schools in Pachuco and of other difficulties too numerous to mention, there are 415 pupils enrolled, 20 more than at this time last year.

At the Industrial School there are 120 boarding students. Twenty five day pupils come from Hooker School [the Episcopal home] making a larger total enrollment than usual.

At the Puebla Normal School, there are 94 boarding students, forty in secondary and sixty in Normal departments. Bible classes, Leagues, and Thursday night meetings are held asusual.

In México City difficulties with the government began in November. In February. verbal permision was at last given to have the primary school in a rented property on Sadi Carnot Street. The total enrollment is 197.

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Nixon, M. Irene, Centro Cristiano, Chihuahua, Mex.
O'Briant, Blanche E, Sanatorio Palmore, Chihuahua, Mex.
Park, Edith, Colegio Roberts, Saltillo, Coah., Mex.
Potthoff, Edna, Sanatorio Palmore, Chihuahua, Mex.
Rawls, Lula, Sanatorio Palmore, Chihuahua, Mex.
Schmidt, Dora L., Instituto MacDonnell, Durango, Mex.
Thompson, Julia, Centro Cristiano, Chihuahua, Méx.
Vail, Lucile, Colegio Roberts, Saltillo, Coah., Mex.
Walker, Priscilla, Colegio Palmore, Chihuahua, Mex.

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MEXICO

THE ORGAN OF THE COUNCIL OF COOPERATION

Vol. XXVI Chihuahua, April - June, 1936 No. 16

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This is on the desk of a Christian nurse in the Latin American Hospital, in Puebla, Mexico.

MEXICO

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Was it Worth While?

Helen Hewitt.

«O, I am so sorry I had to come in a yellow coach.» These were the the words with which Miss Ayres greeted a new missionary, who after a delay of forty eight hours on account of floods, arrived in Mexico City, Sunday morning, July 2nd, 1899.

The color of the coach as well as the forlorn-looking horses were matters of utter indifference to me, for I was the new missionary; but to see some one that looked as if she could speak English and give cordial words of welcome to a foreign country, this was the important thing to me.

Miss Ayres, after having apologized for the color of the coach, explained that on account of the delay in my arrival, Rev. Haywood, the pastor of the English Church in Pachuca, who had made all arrangements for my coming, could not wait to meet me and had asked her to take me across the city and put me on the train for Pachuca, my final destination. On the way over Miss Ayres explained the color scheme for coaches. They were of three sorts; the blue were the very best; a little less in fine appearance were the red; and after the coach was ready to fall to pieces and the horses were almost ready to drop then yellow was the color. And of course the prices were arranged accordingly. I then understood her remark, but not one whit did it change my mind as to being glad to see her, and being grateful for her cordial welcome to the «land of tomorrow.»

And from that morning of the long ago Miss Ayres has been one of the best friends any one could have, and the years have only served to strengthen the friendship. We are both on the retired list now, but our love for Mexico and her people has increased each year.

On the train for Pachuca, even with the assurance that someone would meet me there, I strained my ears to hear the station called, fearful that I would not understand and be carried by; Miss Ayres

had failed to explain that Pachuca was the end of the line. We finally arrived and I was welcomed by Mr. Haywood and several others.

On the ride from the station to the mission house, this time in a coach drawn by mules, one remark was made that I shall always remember: «Why are we going up this street? It is such a dirty one.» It did look that way to me, but afterward I found it was only one of many of the same kind for Pachuca was then known as the windy, dusty city of the Republic. Although the condition remains the same, Pachuca, dust and all, is very dear to me.

As I was ushered into the mission house that Sunday morning, I was greeted by Dr. John W. Butler with cordial words of welcome. «You'll like it, sister; I have been here twenty-one years and I still do.» Perhaps it is just as well not to write what I thought, but the years proved how wrong the thonght was, for I was here much longer than that and I still like it. But from that day until I returned to the States in 1917, Dr. Butler was my ideal of what a Christian missionary shonld be. It was an honor to be counted one of his friends. His wise counsel and judgment were always to be had by every missionary. The night before I left for the States in 1917, expecting never to return, the missionaries in the city gathered in the Butler parlor at Gante for a last prayer service. Never shall I forget the prayer he made that night, and I know it has been answered over and over again for God did care for me on the journey home and has cared for me and led me step by step ever since. All Mexico mourned when he was called to his reward in March, 1918.

Monday morning, July third, I began the work that I had come to do, teach the children of English parents that were living in Pachuca and desired an education in Eaglish. Twenty-five children were there that morning with every variety of text book that one could imagine, but in a few weeks we had a well organized English department in the school, «Hijas de Allende» (daughters Allende), named for a famous Mexican General. This was the school where Mary Hastings, one of the very first missionaries of the W. F. M. S., had served for twenty-five years and had but recently gone to her reward. Miss Amelia Van Dorsten was the directora and her loving patience with me in those early days was an untold blessing, for there were times when I was not quite certain that my call to work in a foreign field had come from the Lord. But before many weeks had passed I was sure it had. Out from that English school have gone men and women that have taken their places in the church, and in the educational and business world.

Four years in the English department, then some time as assistant principal of the Spanish school, «Hijas de Allende,» and later ten years as principal of that institutión, gave me the privilege of coming into contact with thousands of our Mexican girls, and of working in the churches with many of our national pastors. During five years of

enforced absence on account of the revolution the school was very successfully carried on by Natalia García Bravo, now the wife of Dr. Mendoza, one of the outstanding national pastors. I returned in 1915 and for the next two years the school grew until in 1917 there was an enrollment of 987 and we had rented two extra buildings.

In 1917 I returned to the States on account of the illness of my mother, but after her Home going I returned for a final term of service, First in Pachuca (the dear ol place!); later to Sara L. Keen for a few months to meet an emergency occasioned by Miss Purdy's serious illness; and then the final three years at the Puebla Normal School gave me a wonderful opportunity of meeting many of the girls of former days, now pastors' wives, teachers, business women, and many just home makers.

Then came my retirement. Now after four years of absence it is again my privilege to be in this marvelous country, not as a worker but as one that can look back over the years recalling the friends of other days and seeing on every side the results of our labors. To name all the missionaries would be an impossibility but here are just a few: Dr Butler Mr. Bassett, Mr. McGuire, Dr. Spencer, Dr. Haywood, Matthew D. Smith, and others of the Board of Foreign Missions. Then there were Miss Limberger, Miss Purdy, Miss Dunmore, Miss Betz Miss Temple, Miss Thomas, Miss Taylor, Miss Bohannan' Miss Hill, Miss Murray, and many others of our W. F. M. S. All over this great Republic are Mexicans who feel they owe to these missionaries their respect and love for the teachings they received by precept and exemple in our Mission Schools. Some of these friends have gone to their reward, while others are retired, working in the home land in the churches and missionary societies.

In the days before the revolution when the work was carried on without interruption, dozens of girls went out from our institutions each year to take their places in the work of the country. Little did we think that in such a few years all would be entirely changed. New laws were made regarding religious teaching in the schools and when they were put into effect our women at home felt they could no longer provide money for educational work in Mexico. Both missionaries and nationals stood appalled' and everywhere was asked the question, 'How can we close our schools after all these years?' A like cry came also from parents, many of whom had themselves been educated in the schools; for over half a century families had been sending us their children.

It was a testing time but the work of the years had not been in vain; as I look at the results of that testing my heart rejoices that there were women to take up the torch and carry on.

At a meeting of nationals and misionaries held soon after the word came from General Executive that no more funds would be sent for educational work, much time was spent in prayer and consultation.

The result was, a request went to the W. F. M. S. that five of our leading national workers be given the privilege of renting the buildings and continue educational work. These women said, «We will go on with the schools; have them incorporated with the government and carry on according to the law; we cannot teach the Bible but we can live Christian lives and make of our schools places to which people will want to send their children.» You who have read «Mexico» know that the request of these five women was granted and that today our schools are adjusting themselves to the new regime. You know that our American Missionaries are taking care of the hostels and are not doing any teaching in the schools. And what of the five brave women who dared to attempt the before-impossible? I wish you all might have been with me on the morning of February third as I sat in the school office in Pachuca and heard Miss Manuela Vargas as with the greatest poise and dignity she received parents and children. Some of the very best people of the city were there, some from the middle classes, and many from the poor and lowly. Almost without exception they said, «We are so glad you are opening the school; we cannot send our children anywhere else.» There are now nearly five hundred pupils enrolled there. In Puebla, the woman of the hour is Miss Altagracia Juárez, for many years the capable Bookkeeper and teacher in the Commercial Department. She and Miss Seal have divided the large plant so that the school and hostel are well cared for and yet are entirely separate. There the problem was to secure adequate instructors for the English Department. But even this problem has been happily solved by using Mexican girls who have been trained there, only one of whom has been in the United States. As to Sara L. Keen, we began some years ago to train a directora for that school, when little Elisa Salinas five years old, was put in our schools. Marriage and motherhood helped to prepare this one of the five, and today over three hundred children look to her as their educational leader. At the Industrial School, there is only a hostel this year, and the eighty lovely girls there are cared for by Miss Clara Alarcón and Miss Thomas, they making the same division of work as in the other schools, Miss Alarcon supervising the childrens' study, and their extra classes in Home Economics and the like while Miss Thomas cares for the hostel and farm. The fifth woman of the famous five is Miss Carmen Ulloa, one of our own school girls, who with Miss Daniels is in the Guanajuato School. Ninety six girls are in that charming building.

Although the W. F. M. S. helps the boarding departments with small amounts, the schools, which are now entirely independent organizations, receive nothing, and the principals must meet all bills, pay the rent and teachers' salaries, including their own. One of these women told me that after she had paid all of the bills of her school, she had left for her own salary at the end of the month eighteen pesos,

which is just five dollars in United States money. Did she complain? She merely observed, «I am so glad I could do it for the school and for the teachers I do not care about myself, I am sure God is with me and will guide and help me this year. I want the Society in the United States to know that their work has not been in vain.»

Our Bible School has some twenty young women this year, under the care of Miss Warner and Miss Chagoyan; Miss Shepherd is beginning evangelistic work in the womens societies around Pachuca: Miss Pearson works in the Peralvillo church in Mexico City and has lately been asked to become business manager of the «Antorcha,» the publication of the Interdenominational Womens Societies; Miss Baird is doing an excellent piece of social work in the villages around Cortazar, while serving at the same time as pastor of her church; Miss Walrath has just left for her first furloungh, after serving for four years as teachcr and later as church secretary; Miss Hoffman and Miss McAllister are returning to take up a piece of new rural evangelistic work in the State of Puebla.

The Union Seminary continues its work, and our only representatives of the Board of Foreign Missions, Dr. and Mrs. J. P. Hauser, are teaching there, while Miss Gertrude Arbogast has been allocated to that institution by our W. F. M. S. Dr. Hauser, who is also treasurer of the Mission, is always ready to help with any problem presented to him by nationals or missionaries, while Mrs. Hauser is kept busy with her classes and church work. Both of them seem to find time for the tourists who through their eyes are able to understand much more about Mexico than would otherwise have been possible. Miss Arbogast has charge of the new program of health education in the Seminary and is rapidly finding her place in church activities in the capital. It was my wonderful opportunity last week to be present at the opening service of the Seminary year when, besides the regular students, six young men were receiving their certificates for having completed the Brief Course. As Dr. Mendoza led this group of splendid young men in the consecration service, we thought that you friends at home would have taken heart in spite of all the newspapers say, and any doubts as to whether mission work in Mexico is worth while would have been speedily banished from your minds.

Then again, if you could have been with me last Monday in the Womens Society in one of the little suburban churches and have heard the prayers of the members, and later their excellent reports you would have felt also, that it was well worth while.

These are testing times, but «God is working in mysterious ways his wonders to perform,» and we see the miracles wrought day after day. It has been a wonderful privilege to be back in this land of contrasts for a time, and I shall never cease to be grateful for the opportunity of looking back over the years as well as of seeing the

present problems being met in such a wonderful spirit. As we look into the future we join with many others in the prayer that the country so near to us may be brought to know the «Only true God which is Christ the Lord.»

A Gimpse at the Homeland.

J. P. Hauser.

A brief trip recently to New York to attend the meeting of the Committee on Cooperation in Latin America gave me an opportunity to see something of the home churches and friends.

The churches visited showed a deep interest in spiritual matters. The church is coming back into its own. The great Metropolitan Church of Detroit marches on with its effective evangelistic note and its deep interest in all missionary enterprises. It was a spiritual tonic to be in that church for a Sunday.

The United Stewardship Council of New York sends out a statement which contains this refreshing line---«There has been a slight gain in contributions in 1935 over 1954.» Dear home friends, can we not all rally to make 1936 much better than 1935?

This year occurs the twentieth anniversary of the Congress of Christian Work in Latin American lands, held in Panamá in 1916. At that time the Committee on Cooperation in Latin America sprang into being and during all these years. Dr. Robert E. Speer has been its effective president and Dr. S. G. Inman its active Executive Secretary. Bishop F. J. McConnell hns given much of his time and thought to the working of this Committee.

At the twentieth anniversary large wall space was occupied by the Secretary to show what had been accomplished. Union Seminaries, Union Publishing Houses, union schools, a central committee on literature, territorial division in several lands. local organizations which correspond to the Federal Council of Churches, a magazine in Spanish with a wide circulation, books published on up-to-date subjects, Congresses in Montevideo in 1925 and in Havana in 1929, wide contacts with governments--all this makes a formidable list of the things that this Committee has either originated or fostered. The main result is that there is a strong sense of union among all the missions working in Latin America.

Shall We Go Forward?

Martha Jeannette Daniels

When news from the States reached us that all school work under the Mexican Government was closed to the Woman's Foreign Missionary Society of the Methodist Episcopal Church we were dazed and a little bewildered but not hopeless. We who had been thinking for some time that actual school work should be self-supporting, were willing to meet the challenge. But, could it be done in Colegio «Juárez,» Guanajuato, where, instead of self-support much support had been given,—books, supplies, tuition?

As an inspiration to meet the challenge were the many inquiries, «When is Colegio Juárez going to open? Will you receive our children this year?» When we replied that the only condition on which we would be able to open was by means of self-support, the parents too were ready to meet the challenge. Many said, «It makes no difference. We shall pay.»

One of the first requisites was to find a competent and reliable person to take up the task as *directora* of our primary school, one who would have the courage to begin without a cent with which to start. When Carmen Ulloa, a graduate of the school, was asked to become our principal she answered, «It will be difficult to carry on the school on the basis of self support but it is possible.»

Dauntless, and with her calm and self-poised attitude she has begun and for two months each teacher has been promptly paid and a small surplus is left over. The results of the first month gave faith to add two new teachers to the faculty. Every child was paid for by the parents and a frank and wholesome spirit has prevailed. We could not help but wonder if some, who had formerly lagged in payments, might attempt the same this year, but thus far such has not been the case.

The woman across the street, who manages the mill where the corn is ground for the *tortillas* asked if we could not do her the favor to allow her little girl to come for less than two *pesos* a month. When told that it would be impossible, that we must treat all alike, she too is meeting her obligation.

Another mother, in *reboso*, came with her little boy and when asked if she was sure that she could pay two *pesos* a month, replied, «I am sure. I must make the sacrifice. I have five other children in another school. I shall pay for this boy this year and if all goes well I shall pay for another in your school next year.»

The great barrier between Protestantism and Catholicism is breaking down and parents who have never entered the school before now co--operate beautifully. Parents and children seem to respect and like the place. Perhaps it is a rose from the *Patio* that they admire or the vegetable garden or the little chicks running about. Sometimes there is quite a controversy among the some twenty fine students who come for special English lessons, to know who is to carry home a rose or a bunch of sweet peas.

Our older girls, who live with us and attend the Normal and the State Schools, are developing character and responsibility. We feel free to go to church and Sunday School as well as the mid--week service and the girls are showing a splendid interest. The first Sunday after they arrived they asked if they might go to church and, of course they were told that they could. They are not only attending these services but are integrating the Christ life into their own lives.

Our motto is, whether in work or play,
'To do what we do in a religious way.'

The Brief Course of the Union Evangelical Seminary.

(Translated)
Juan Diaz G.

The Brief Course held from February 4th. to March 4th in my native village of San Vicente Chicoloapam proved to be a great blessing to the Methodists of that community. The church, school house, parsonage and enclosure proved to be well adapted to the needs of the Course.

Since San Vicente is so near Mexico City, it was easy for professors and friends to attend. The students of the Course were not many in number, but it was a select group that gave themselves wholly to study and meditation. The classes were: Bible Studies by Dr. Vicente Mendoza. The Life of Christ by J. P. Hauser, Church Music and Singing by Rev. E. Velasco, Geography of the Holy Land by Mrs. J. P. Hauser, and classes in hygiene and a clinic by (Miss) Doctor Baez and Miss Gertrude Arbogast.

The children of the community were brought together by Mrs. Hauser to form a group known as 'The Happy Company,' whose object was: 'To be happy each day and to make someone else happy.' Mrs. Mendoza gave some deeply spiritual talks to the women and

was rejoiced to see that many of them received a new vision of the meaning of Christianity in every day life.

On Sundays Dr. and Mrs. Mendoza took the boys to neighboring villages or had the friends of those towns come to San Vicente and most edifying services were held. We feel that this was really a «school in action» for the young men and we are sure that they will return to their respective towns better prepared to do the work of the Master. We hope that each year this Course may be held in this village.

Dr. Mendoza's Story

During the Brief Course in San Vicente Chicoloapan, there came to Dr. and Mrs. Mendoza an experience that has moved us all as we have heard them relate it.

One night, rather late, they were called to come quickly to the home of a family who had been coming to the services, and there they found the father writhing in agony on his bed. So great was his pain that he was shouting aloud for relief. Mrs. Mendoza does some prescribing for simple maladies, but she had nothing that could be used in that case. They hurriedly sent to other homes for remedies that they thought might help, but nothing could be done except to apply hot cloths, and even these could not be kept in place, due to the constant movement of the patient. There was no regular doctor in the village, tho several thousand people make up the community.

Seeing that the man was getting worse, Dr. Mendoza said that the recourse now left was prayer, as they had done all the human things that were at hand. He opened his Bible and began to read aloud from it, then he and Mrs. Mendoza and the wife kneeled beside the bed, where part of the time the suffering husband joined them, and part of the time he tried to find a comfortable position in the bed. Prayer is a part of Dr. Mendoza's life, but he tells us he never felt such power in prayer and such a nearness of God as in that little room. Mrs. Mendoza followed in earnest petition, and so they continued for some time. Then they began to realize that the sufferer was moaning less, his movements were less violent, and then again he was kneeling beside them praying mightily to God, in confession and consecration. His pain continued to subside, as his visitors again read from the Bible and sang a number of hymns of comfort and strength. After a while the man lay quietly upon his bed, giving thanks to God for the wonderful victory prayer and faith had gained over the pain that had racked his poor body.

A visiting physician a few days later discovered that it had been a case of acute appendicitis and is making arrangements for the man to come to the General Hospital for an operation. But this experience stands out in the minds and hearts of those who participated in it, as a clear case of God's clear and beautiful answer to a call when every human possibility had been exhausted and faith was put to a test.

Initiative.

One morning at the Brief Course, I was sitting in the door of the school--room, preparing for a class that was to come later, enjoying too the bit of garden behind its criss--cross brick fence. Out in the village street the dust was lying heavy and thick beneath the tramping of the cows daily driven through them to pasture in the green spots near by. All day the villagers went up and down the dusty lanes, the women with corn to be ground, the men carrying their tools, the children playing in the dust as if it were their native element. Dust penetrated everywhere, especially when the wind came up. But there seemed a new world opened, when one pushed open the wooden door of the wall surrounding the church property rnd felt the cool air rise from the sprinkled earth; inside the air was clean and one sensed at once a restfulness that was impossible outside. Our Brief Course students made the church yard a happy place to be in during those weeks.

Behind me, Dr. Mendoza was teaching a class in Rural Evangelism, and was discussing the present living conditions, as the young men themselves so well knew them. "Let us think of the life of our people in the villages of the States of Puebla and Tlaxcala,--not in Jalisco, or farther north, where the conditions are much better and the leval of life is much higher. But here, the little home has no chairs, or beds or tables. The family raises its beans, its corn for tortillas and has one or more burros to do the work in the field. I have asked men of this type what sum was needed for the monthly expenses of the family and they have said, 'Well, we have our frijoles and tortillas but we need a little salt, a candle or so, and when we go to the plaza we buy maybe a bit of meat and chile. Four or five pesos a month is all the actual cash I need.' (This means a little over a dollar for the cash expense for a month.) We do not use meat ordinarily, nor milk nor coffee." Then Dr. Mendoza asked the class what their reaction was to conditions like this, and they as one person shot back at him, "Such men lack initiative. They are fatalists. They believe such conditions are their part in life; God wills it. As to doing new things on their little parcels of ground, they remember where father and grand-

father always sowed the beans and the corn or grain, and they always do exactly the same.» It was clear that these young men had had a new vision of life and were willing to try any new thing that would brings better conditions.

In the valley where the Brief Course was being held, there are perhaps sixty villages. The capital takes the best men and women for work in factories and for other «jobs,» and also it takes the milk so that it was difficult to get what we needed for the group we had there. And what does the city send in return? Truck loads ot beer! Is it a fair exchange? The main town of the district is Texcoco, famous in literature for the wise sayings of one of its ancient kings. But today it is a center of the pulque industry, and organizes weekly excursions to it from the capital and thousands of people go there simply to drink. How we wanted to keep Dr, and Mrs. Mendoza and that group of fine young men there to attack some of these problems.

Anywhere around the little village of San Vicente Chicoloapan one could duplicate the setting for a Corot, charming in every way, And the children were so promising. After we had made an out--of--door map of Palestine, and the children had watched the students locate mountains, rivers and provinces, a tiny boy offered shyly to take the long pointer one day, and with careful emphasis he correctly pronounced the names of the principal mountains. How the children loved to play, and how they loved the dolls that they made in their sewing class. They have so little in their homes. But it is not all necessary. «Initiative,» as the students said, is the thing they lack. Some day, please God, we shall have a demonstration center here, and we hope in many other places, where we may help our rural friends work out their problems.

Field Notes

—Welcome home, Miss Ayers! Miss Harriet L. Ayers returned to her beloved Mexico in January, and for some weeks was at the home of Mrs. Mary Lunn Rodgers in Guanajuato, enjoying the atmosphere of a warmer climate before taking up her duties in Mexico City. She is now «at home» in her Tacubáya residence.

—Miss Pearl Walrath left for her furlough in the early part of March, going by way of New York in order to visit with our dear friend, Miss Harriet Kenyon, who formerly taught in Sara L. Keen. We hear they had a delightful time together. Miss Walrath will be greatly missed by the youth of our Gante St. church where she faithfully served this past year. For four years she was a teacher in the English School of Colegio Sara L. Keen.

—Because of Miss Walrath's going it has been necessary for Miss Arbogast to look for a new home. She is now comfortably and happily situated in the Y. W. C. A. of the city, Articulo 123, No. 110.

—«Mexico for Christ» was the keynote of the Young People's meeting held recently in the Gante St. church. Groups from all denominations gathered to receive the challenging message given by the spirited young pastor of the Baptist church. The music numbers will long be remembered. May there be more of these meetings so that the young people shall feel that they are one in working for the salvation of the youth of Mexico who know not the power of the love of Christ to change the minds and hearts of men.

—Following in the footsteps of the Brief Course, the Seminary opened its regular three year course. Practically all the students of last year are enrolled, in addition to two alumni who are taking their fourth year work and will be given their bachellor's degree in divinity. Later in the year we expect some well-prepared students from the Frontier Conference of our church. A wonderful spirit pervades the student body and every day at the Seminary is a privilege both for faculty and students.

—Our Bible School for women has recently held an Institute for its deaconesses. All young women actively engaged in work were called in from their fields of labor to commune together and with Him, and receive fresh inspiration for the work in the Master's vineyard. Miss Ruth Warner, the associate director of the school, will soon leave us for a well-earned rest and change. Our love and prayers go with her as she visits with her family and friends.

—Miss Jeanette Hoffmann and Miss Hazel McAllister, who have been on furlough for a year have returned, looking rested and ready for anything,—or everything. They are living at Panzacola, a village near Puebla, and are working there and in the surrounding villages. We shall hope to tell more about them in a later issue.

—Miss Laura Temple has spent some time at a village near Toluca in the state of Mexico, at some locally-famous baths. We trust these have been of great benefit, and that we shall see our friend looking like herself again.

—The temperance question is assuming rather a compelling importance in national affairs in the Republic of Mexico today. We learn that no employee of the P. N. R. (the National Revolutionary Party) is allowed to drink; if he is discovered at any time taking a drink of liquor, he loses his place.

—Sr. Gonzalo Baez Camargo, our interdenominational Secretary of Christian Education, is now an advisory member of the national anti--alcoholic organization and finds that many splendid plans are underway to better the country. Cantinas are to be closed Saturday afternoons and Sundays in the Federal District. This will be an immense improvement over the present conditions.

—The Patrulla Salvacionista, or Salvation Patrol, is rejoicing in a gift of a hundred dollars from Mrs. C. C. Douglas, of Los Angeles, who after seeing what this group of young people is doing in the worst section of Mexico City, has been untiring in her efforts to help them. She has sold Mexican curios and given addresses, with the splendid result that we have mentioned There is now going up a new unit on the Morelos church lot consisting of three small rooms that are to be used for the care of men and women who are brought in off the street. Some of the rooms that were already in use have been repaired, and the plant is daily becoming more useful. Bath and barber service to the community is one of the great benefits. With some of the dollar bills that come now and then from the Junior Leagues, we are getting a supply of small cakes of soap, and these are to be given to the children who after paying the initial expense of one centavo for the bath, are sometimes at the end of their resources,—with the soap and towel still to be provided for.

—Mrs. A. had had a course in our Women's Bible School, and was thoroughly convinced that the Lord would answer prayer. She was sent out to a village in the Federal District to work in the Womens Society and in the church. Came the day when she had no shoes presentable to wear on the street. So she simply told the Lord that she needed them if she was to do the work that it seemed he had called her to do, and she was meeting with signal success. The days went by and it was nearly time for her to go out to her appointment, and when the hour arrived, not only one, but two pairs of shoes had come to her.

—Mexico was well represented in the Woman's Missionary Council recently held in Dallas, Texas. Mrs. María Q. de Frausto of Ciudad Juárez, Chihuahua, was the fraternal delegate from the Missionary Society of the Border Conference of the Methodist Church of Mexico. Mrs. Frausto bore the greetings from the women of Mexico to the women in the States, and made their hearts rejoice over the accomplishments of their mexican daughters and sisters. The Western Mexican and the Texas Mexican Conferences were officially represented by their presidents and secretaries among them being Mrs. May Johnson Alvirez formerly a resident of Chihuahua. Monterrey was represented by Miss Anne Deavours now on furlough. Chihuahua had two representatives, Misses Lula Rawls of Sanatorio Palmore,

and Irene Nixon of Centro Cristiano. Misses Anna Belle Dyck and Dora Schmidt of Centro Social, Durango attended and greeted the Council from that city. These friends are also on furlough. Misses Dora L. Ingrum, Lucile Vail and Lillie F. Fox, were there from Centro Social Roberts, Saltillo. Miss Ingrum, besides her connection with the Centro, is beginning a new rural project in the village of Ramos Arizpe near Saltillo. Misses Mary Hoyle and Bertha Hertzler, now attending S. M. U. at Dallas, were present. Rev. and Mrs. M. C. Davis of Mexico City were there and helped to make the Scarritt banquet a great success they putting on the «Mexican» touches. Dr and Mrs. J. H. Ray and family, former workers in the hospitals in Monterrey and Chihuahua, added much to the pleasure of the friends from Mexico. Also, Miss Lelia Roberts, so lovingly know in Saltillo, as «Miss Lelia,» was present She is an «emeritus» missionary living now in Bonham, Texas. There were also among the «emeritus» group, Rev. and Mrs. Jackson, B. Cox and Dr. D. W. Carter. The fellowship among these friends who have so many beautiful memories and associations of Mexico, was sweet and inspiring.

—Miss Lula Rawls of Chihuahua, after a furlough in the United States, is back at her post of duty in Sanatorio Palmore.

—Miss Anna Belle Dyck of Durango and Miss Irene Nixon are attending Scarritt College in Nashville, Tennesee.

—Miss Dora Schmidt of Durango was granted her furlough earlier than was anticipated on account of her mother's illness. She is also studying in Scarritt College at Nashville.

—Miss M. Belle Markey is enjoying the privilege of rapid changes in appointments. She ended the year 1935 in Sanatorio Palmore, Chihuahua She attended a Deaconess Institute in Saltillo during January in February was transferred to Monterrey to the Social Center to substitute for Miss Hodgson during her illness. After a flying trip to Durango and Chihuahua, she is again in Monterrey where she expects to complete the school year. In September, she is appointed to Saltillo. She receives the prize and congratulations for rapid adaptations to new lines of work.

—After some months of illness and a most serious operation, Miss Helen Hodgson of Monterrey, is resting in her California home and expects to return about May first to resume her work.

—Dr. and Mrs. J. C. Granberry of Southwestern University, Georgetown, Texas, in company with some friends of Westmoreland College, San Antonio, visited Saltillo recently and called on the friends in Centro Social Roberts.

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MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

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O tender Shepherd, climbing rugged mountains,
And wading waters deep,
How long wouldst Thou be willing to go homeless
To find a straying sheep?

"I count no time", the Shepherd gently answered,
"As thou dost count, and bind
The days in weeks, the weeks in months; my counting
Is just until I find".

And that would be the limit of my journey.
I'd cross the waters deep,
And climb the hillsides with unfailing patience
Until I found my sheep.

MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

Vol. XXVI | Mexico City, July - September 1936 | No. 17

Mexico's Reaction to the Thirty second General Conference of the Methodist Episcopal Church

(Translated)

Sixto Avila

(General Superintendent of the Methodist Church of Mexico).

The Psalmist says, "I laid me down and slept; I awaked", but I could add one thing more, for I lay down, I slept, I **dreamed** and I awoke, and happily my presence in the General Conference was not only a glorious vision, but a real truth which left deep and enduring impressions in my mind and heart. Thanks be to God for the wonderful experience I had there. On fields of work such as ours here in Mexico, the obstacles are so great that we often exclaim as did the servant of Elisha, "Alas my master! How shall we do?" But I too, had my eyes opened in the General Conference and discovered that "they that are with us are more than they that are with them", that is to say, that our possibilities are ever more than the obstacles. My optimism was raised to a far higher point of power, new horizons opened before me, and I pray that God may help me to improve the great opportunities that were mine.

I shall omit what my readers have already seen in detail in the various church papers and shall limit myself to those

points of the Episcopal Address which were stressed in later discussions on the floor of the Conference, and which, with the help of the Lord and the cooperation of my ministerial brethren of Mexico, we intend to put into operation here.

1.—Plan of Unification. The address says, "We have always had one Bible; now we have the same hymnal; the next step is to have the same Discipline. We had the same origin; we have the same Savior; we ought to have the same organization". The Conference approved the Plan of Unification. On our part, we are glad to say that Bishop Elphick, Bishop Gattanoni and I, with the approval of the South American delegates, adopted a plan of united action among the Methodist Churches of Latin American, and this we hope to publish in this paper so that all Methodism may understand it. And as to the special Plan of Unification, first in our annual conferences and later in the General Conference, we shall study the plan of making the Methodist Church of Mexico a part of universal Methodism.

2.—Peace. The Address says, "We shall proclaim and sustain with the Hebrew prophets a world without swords and try to merit the blessing of those who are peacemakers". The ministry and members of the Methodist church of Mexico unite their prayers to those of all Methodism for the peace of the world, and our preaching and activities shall be to that glorious end.

3.—The Temperance Campaign. The message says, "We shall hold our banner high and march to battle shouting the warcry of our fathers, 'Total abstinence for the individual, Prohibition for the State'".

The Methodist Church of Mexico will renew its campaign against our common enemy, Alcohol, lending our best efforts in seconding the government's active program already in progress. I mentioned this matter in one of the special programs of the Conference and later in the Euclid Avenue Church in Chicago, and am happy to say that, among others, the Rev. Morgan Williams, is interested in having some one sent to help us in this line of work. Amen!

3.—The Social Gospel. The Episcopal Address mentioned the conversation of Christ with Nicodemus and his words to the rich young ruler, as well as the commandment to love God with

all our heart and our neighbor as ourselves. The Methodist Church of Mexico considers that this work is closely united with the work of evangelism; and now that in Mexico all religious teaching and practice is limited to the church and the home, we shall more earnestly than ever develope our evangelistic campaigns trying to make every home a sanctuary for the family and every church a sanctuary for the community, preaching the regenerating and redeeming power of the blood of Christ, while we also help to better the material family life.

4.—World Service or Missionary Work. The message said that the redemption of the world required a tremendous sacrifice, and the going to announce this fact requires another sacrifice and tireless activity. We pray that God may give us the missionary passion that will make us give to Christ the service that He asks. "The World is My Parish": Every member of the church in Mexico will take this motto as the basis of his missionary work and through the Mexican Missionary Society will cooperate with World Service. We some years ago sent help to Costa Rica and we plan to choose again a foreign neighbor to help.

In concluding these lines I wish to say how deeply I desire that my brother ministers as well as all the members of our church in Mexico may, through my humble efforts, get a vision of the great and glorious work of world Methodism, and, understanding the great mission which God has for us, that we all, united in love, may cooperate in the carrying out of the great plans of our United Methodism.

Someone who is working with the Mexican soldiers tells us that one of these men is so interested in his Bible that he uses a whole candle every night in studying the Holy Word.

Is your subscription to "MEXICO" paid up to date? See last cover page.

A Day With us in our Pet Project at Centro Cristiano Chihuahua

Ola Eugene Callahan

The word **Pet** is used advisedly here, because our Day Nursery is the department of our work in which all the staff, from the head of the institution down to the janitor, take the most interest and the deepest joy. Who could help loving little folks who range in age from seven months to ten years?

Martita (a pet name meaning Little Martha) is youngest, and she is a darling baby. When her mother, who works nearby, first brought her to us, she cried from morning until night except when in someone's arms or asleep. Now she is fat and happy, a contented little creature, lying in her cradle enjoying her own toes or the flowers and leaves swaying in the breeze just outside the window in the patio. Antonia, one of the oldest little girls and an orphan whose sister is supporting and mothering five younger brothers and sisters, serves quite well as a little mother herself to the other children. Melchor who comes with his two pretty little sisters is our genteel boy, our gentleman asking the pardon of other children when he accidentally hurts one in play.

Panchito (Little Francis), a bright handsome little fellow, is one of the first to arrive in the morning, as his mother must be at her work before seven. He can't very well smile when he is being hurried along half asleep, but wait until he has had his bath and his breakfast: then go to visit the Day Nursery and he will be one of the first to greet you, to ask what you have, to admire the flowers, to want to know what a thing is for, to follow you around talking as well or better than some grown-ups and running to open the door when you leave.

Federico is another lovable baby who came to us in the **month** age and has graduated into the **year** age, being about a year and a half now. He greets us, then runs off to a corner or a window to smile at us. We wish that you could see him as he sat in the window one evening with his feet hanging through the bars. All our windows on the first floor are barred,

but they are nice big ones that let in plenty of air and sunshine. You would love him as we do if you could hear him say, "Mi zapato, mi zapato". He was asking for his shoe that had fallen off on the sidewalk. It was a pleasure to pick up the shoe, put it on and teach him to say, "Thank you". Recently his mother took him to a ranch but she had to bring him back, for he cried all the time. We think he was homesick for his life in the Day Nursery.

Then there are the brothers and sisters who are clannish, having the earmarks of all clans, their fights, sometimes, with fists, sometimes with shoes and at all times with the article most handy. It is an act that makes one chuckle to see our directora receiving her little troublesome fighters, punishing them by separation, seating one on this side of a screen and another on the opposite, and the writer as a third party, an outsider, passing along and seeing the youngsters peep at each other but taking the punishment rather seriously.

Every day is filled with interesting happenings, but you will want to know something of the real work in this department. There are two Mexicans who work with the children and are true mothers to them. One is in charge of the dining room and kitchen, preparing the meals, keeping the place clean and caring for the children one afternoon a week. The other is with the children all day. She bathes them, teaches them, settles their disputes when she can, puts them to sleep in the afternoon on their board beds, and mends their clothes, loving and caring for them much as if they were her very own.

The nurse of our clinic, who is a widow with her own two grown children, helps too in mothering the little folk, examining them with regularity, dressing cuts and bruises, vaccinating against contageous disease and the like.

The children begin arriving at six-thirty in the morning and some are not taken to their homes until after six at night. They have their three meals a day. Breakfast consists of a cereal with milk and sugar, frijoles,(*) bread and a cup of milk. For dinner they have a vegetable, frijoles, tortillas, a

(*) Brown beans used by the Indians as a principal part of their diet and are used by all of us.

corn product which takes the place of our corn bread, and potatoes or **sopa**,—explainable only by coming to Mexico and eating **sopa** with us. We have meat once a week, also a meat and vegetable soup, and fruit three or more times a week depending on the price of our fruit. Before they go home in the evenings they have a cup of milk and sweet bread. It is precious to see the children bow their heads and give thanks before their meals, and it adds to our happiness in our work to know of some of the children who carry the custom back to their homes with them.

Sundays many of the children can remain in their homes either with relatives or with their mothers, since those who work in factories have that day free.

Is it any wonder that all love these little ones and enjoy them?

Miss Temple Retires

Harriet L. Ayres

Thirty three years of hard, constant and efficient work on the foreign mission field is a record of which any child of God may well be humbly proud and such a record Miss Laura Temple has to her credit as she leaves for her last furlough before being transferred from the ranks of "active" to "retired" missionaries. Miss Temple arrived in Mexico City early in April of 1903 to take charge of the W. F. M. S. school "Hijas de Juárez" (Daughters of Juárez) of which Miss Mary Lloyd had been principal for eighteen and a half years, from September of 1884 until her sickness and death in 1902. When Miss Lloyd had to leave Mexico, the writer of the present article suspended her evangelistic work to take over the management of the school and the treasurer's work until a new "Directora" could be sent out; it took but a very little time to decide that Miss Temple was just the person for the place and that she could take full direction and successfully carry on the work.

Even before Miss Temple's arrival, the school had out-

grown its capacity and as there was no way of increasing it, it become necessary to sell and buy a new locality. This Miss Temple had done by the end of her first school year. As occupancy of the old building had to be given immediately, the question of carrying on the school work without losing the pupils became of prime importance but it was solved by sending the Normal pupils to Puebla, closing the Kindergarten and keeping open here in the city only the Primary department. The boarders in this department were housed in rented property and went to the Mission House in Gante street for their classes.

The new property was on Serapio Rendon street and Miss Temple herself drew the plans for the new building and with Dr. John W. Butler, then at the head of our Mission, supervised the work, pushing it as fast as possible. In 1905, though there was still much to do in the way of finishing the building, the new school was opened in it. It was at once proved that what we had feared had taken place, namely, that very few of the day pupils had followed us out to the new locality, for it was too far away from where the old building had been located. But a very happy surprise awaited us: the new building was so beautiful with its ample grounds, that immediately the school began to draw from new groups what is usually called the "better class", better at least in the sense of the superior social and financial status of the parents and soon we had the children of doctors, lawyers, educators, etc., and at one time even the children of the President himself. Miss Temple was happy in the hope of seeing realized her dream, which was a self-supporting school for the higher education of such girls as could afford to continue in the school for such an education. On changing locality, the school also changed names and the "simpático" name of "Daughters of Juárez", that was loved by all liberal Mexicans because of Benito Juárez the great patriot who gave Mexico her religious liberty, was changed to Sara L. Keen College in honor of the noble woman who, from the organization of the W. F. M. S. until her death, had been the field secretary for Mexico.

But while Miss Temple dreamed of special work for the better class girls, she was deeply occupied with plans for girls

whose parents were too poor to pay all the expenses of their education, and desired better equipment than we had had in the Daughters of Juárez school and she spent days hunting for a good locality that would be near to the city and yet could be bought with the money available for it. After overcoming difficulties that would have discouraged a less tenacious worker, she secured what is the present locality of the Industrial School out a little to the south of the suburb Santa Julia, now called Anáhuac. Although the land was bought in 1906, it was not until 1911 that the building was ready for occupancy and the school opened. From the very first, it was a decided success and met a long felt need. Soon the boarding department was full to over-flowing, at times there being over one hundred girls, most of them from evangelical families out in the towns and rural districts, girls who had gone as far as the could in the day schools in their native villages and whose only hope of a further education lay in coming to one of our various boarding schools, aided by a scholarship given in full or in part. Most of them came with a well formed determination to fit themselves for future usefulness as evangelical workers.

During all this time, Miss Temple not only figured as the head of these two schools but she was also treasurer of the W. F. M. S. and also their official representative; as such she supervised the buying of a new property joining the W. F. M. S. property in Guanajuato and the selling of the W. F. M. S. property in Pachuca where Miss Hastings had established the school in 1875 and the buying and conditioning of another property further out from the center of the city, where in due time the school reopened and continued its good work.

In 1925 the W. F. M. S. loaned Miss Temple to the Rotary Club of Mexico City to be at the head of the Home they were organizing for homeless boys and now began a new era in Miss Temple's varied mission work, a period that was fascinating but filled with many and great inconveniences, grave responsiblity and the necessity of making a little go a long way. Miss Temple found most of her boys, of whom she had from thirty to thirty five all the time, by going out at night in the city and hunting those who, after begging from the people who

were returning late from theatres and other centers of amusement, would lie down in the doorways, cover up with old bags or newspapers and go to sleep, having no home to go to. She would tell them of the Home for the Homeless and invite them to go out and give it a try, supplying them with careful directions for finding the place. Many who went could not endure being in a well regulated home and would run away and return to their old haunts and habits; but quite frequently even these, after a few days of the old life and its miseries, would come back to the Home, begging to be taken in. The good Miss Temple did in the four years she was at the head of this Home and school, for she organized a school for them, will never be fully comprehended nor appreciated until the Great Day when the Records are opened up yonder. After she left this special work, she was assigned to social work but since her return from her last furlough, 1930, her health has not permitted her to work as she had in previous years; yet we may justly say of her during these past six years, "She hath done what she could", just as we may well say of her labor during all the thirty three years she has spent here, that whatsoever her hand found to do, she did it, and did it with all her strength.

During the revolution, when the incident of the landing of marines in Veracruz caused the Boards to order us all home, Miss Temple remained to look after the properties. She made arrangements with the English Hospital to go there in case of breaking out of hostilities between the United States and Mexico; but she did not have to go there nor did she close the schools during this particular time.

If the work of the treasurer is never an easy task, it became well-nigh as bad as a Chinese puzzle during the revolution when Villistas, Zapatistas, Carrancistas, etc., each had their own currency and it would sometimes happen that the money in circulation one day was useless the next because the faction issuing it had "folded his tent like the Arab" and left the city, and Miss Temple, with all her other duties, surely had a burden to carry.

Though Miss Temple retires from the ranks of the "active"

workers at the close of this present furlough, we do not expect to lose her entirely for she is planning to return to Mexico and settle in Cuernavaca where she has a very pleasant home. She has been doing "social work" when there for vacations and she plans to go on with it and from what she has already achieved, we may well predict great things for the future when she gives all her time to it.

May the Lord's richest blessings rest upon this faithful worker and her work.

New Work in Panzacola

Jeanette Hoffmann and Hazel McAllister

A Happy Sunday Afternoon in Panzacola

When we approached Panzacola the last Wednesday in March, we wondered how we could ever reach our house with so much baggage, but the train had hardly stopped when what looked like the whole village came running, escorted us to the home of friends for dinners, and later helped to bring things to our house. Built some years ago by the pastor of the circuit, Sr. Miguel Rojas, the house had never been occupied, in fact never finished, so for the first weeks we lived in whatever room was not being white-washed; struggled with charcoal fire, and went to bed soon after dark, for the light of a candle or two isn't conductive to evening work, and bed was very welcome after a hard day. Three days after our arrival we gathered the Juniors, forty-seven in number, for their first meeting.

The problem of drainage, as well as other repairs to the house, was solved by our friend, Sr. José Rojas, mason by trade,

now a colporteur for the American Bible Society, and a member of the pastors' group of this district. To see him read his Bible at noon with his helpers, or to hear him practice hymns on the mandolin, was an inspiration. Twice while working here, he stayed to give a Bible talk to our newly organized Epworth League. We meet at five on Thursday, for most of the members are young men from nearby textile factories.

Beside the work on the house and the planting of the garden, we began the organization of groups. Drop in to visit us and you will see on Saturday, the Panzacola Junior League, and later, the same afternoon, the "Sociedad Femenil Juvenil", girls of Panzacola and Papalotla, between the ages of ten and twenty. Sewing, cooking, first aid, missionary stories and devotions, is their program. On Sunday you will drive with us to La Libertad, where we have reorganized the Sunday School which we started two years ago. At six P. M. you will attend the Panzacola Sunday School; we have reorganized this group and divided it into classes; the young people are studying the New Testament unit of the Teacher Training course. Wednesday afternoon we walk the three miles of stone and sand to Papalotla, for the meeting with their women and for the Junior League. On Thursday you will meet the Senior Epworth League, young people of Panzacola and Papalotla. Tuesday and Thursday afternoons a group of intermediates is studying commercial subjects, English and mandolin. Since the village schools offer only four years of primary work, anything extra is welcome. On Friday afternoon you will meet the women of Panzacola. Every night at five, some fifteen factory boys come in for arithmetic, reading, commercial subjects, English, mandolin, or just to play. One young man who works at night has his lessons in the morning; several women have come mornings also, for beginning reading lessons. Twice a week, from four to five, is play hour for the children of the League and Sunday School.

Our helper, María Martínez, seems to be the best person for the place. She finished commercial last year and has made that work a great attraction in our center. We have just the one little portable typewriter, and that calls for a great deal of manoevering to get in practice hours for everyone. However

María is a "good sport" and manages somehow. She walks with us to Papalotla on Wednesday, teaches classes in all our groups, and helps as well with the housework and the garden.

Panzacola is one of a six-point circuit, ten miles from the city of Puebla. That means a half hour in the Chevy, or an hour by bus, to our nearest shopping center. The "Rápido", the little "Toonerville Trolley" which passes our door, takes longer, when it doesn't go off the track entirely. Beside the men going to the factories, many people pass our gate,—venders of fruit or vegetables, charcoal or wood, laborers going to the field to work with their burros loaded with farm implements. School children on their way to school in the next village shout their greetings as they pass. People waiting for the bus look with wonder on our pump in the front yard and so, altho we are quite isolated, we have many contacts. Such villages in Mexico are without number, and the opportunity for religious work and social service is a challenge to every Christian.

The Young Men's Christian Association in Mexico

Thirty-four Years of Continuous Service

Walter C. Taylor
(General Secretary of the Y. M. C. A. for Mexico).

To be true to principles that are eternal and to make adjustments in a changing world in matters that are secondary —this is the problem confronting many institutions at the present time. And perhaps the problem is as real and as concrete in Mexico as it is in any other country in the world.

The Mexico City Young Men's Christian Association, with its small army of more than a hundred employees and approximately 3,000 members, has had to adjust itself to many new situations. Its employees are organized in a Union. A strike in

1934 closed its building for sixty-eight days. Many sources of income have been greatly reduced. In spite of these experiences, however, the Association is probably doing now a more effective service than ever before in its history.

Since the close of the strike there has been no further labor difficulty between the Union and the administration. It was due to a conflict between two groups of employees. For the past year and a half the staff and employees have been working together in the finest harmony. When the building was reopened on September 4th, 1934, the universal comment made by members who had attempted during those two tragic months to find some other club home was: "There is only one 'Y' ". Within three weeks nearly all the members were back.

After all, the Association's message of the completely developed personality—the abundant life simbolized by the triangle —is a message not found in the ordinary club. And it is this message that makes the "Y" different and that attracts hundreds of men to its building daily. True, the swimming pool and the gymnasium and the handball courts and the concerts and the social programs are the immediate attraction. But all of these things are found in other centers. There is that "something" above and beyond and deeper than mere recreation that ties young men and older men and boys to the Young Men's Christian Association with bonds that are not easily broken.

In the Tuesday evening discussion group, communists and Christians face each other's points of view, and little by little the communists give way. In the Axis Club camps men get a vision of the life of service and then develop camp programs in connection with their own work. One of the largest secondary schools in Mexico has three large camps each year for its boys, and these camps are directed by members of the Axis Club of the Association.

The Mexico City Association is made up of men of many races. As I write I can bring to mind without checking the records members representing fourteen nationalities. At the last careful count we made there were twenty-seven nations

represented in the membership. It is one of the few centers where a man is accepted for what he is worth and not for the nation he represents. In the Axis Club, one of the members of the Board is a Syrian, the President is a Mexican, the Treasurer is a Belgian. And yet in a very real sense they are all Mexicans.

One of Mexico's most distinguished engineers, Ing. José A. Cuevas, is the President of the Board of Directors of the Mexico City Association. For ten years, as a student, he lived in the Association building. He left last night to attend the International Conference on Soil Mechanics and Foundation Engineering to be held at Harvard, where he has been invited to present a paper. Ing. Cuevas' idea of Christianity is that all divisions of the Christian Church should learn to love each other if they are to win people outside the church. He says there are two kinds of folks in the world, politicians and prophets. He maintains that politicians must succeed in order to reach their goal, whereas prophets must fail in order to reach theirs. Cuevas, himself, is a true prophet in the best sense of the word. He lives his Christianity every day of his life.

The Young Men's Christian Association has a distinctive work to do in Mexico. It hopes to unite the forces of good, not to divide them; to increase the opportunities for personal development in a Christian environment, not to eliminate temptation; to make it easier to live straight and harder to go wrong; and finally, to challenge constantly the youth of the country with the call to give Christ his opportunity with them.

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Some Children I Have Known in Mexico

May B. Seal

As far as I have seen in my work in Mexico the boys and girls here are the same as boys and girls anywhere.

One night we had a program, one part of which was a short cantata in which was used a playhouse representing a house of sugar. To make it more realistic, pieces of candy hung on the walls. When the little girl had been rescued from the witch all of the children began to sing and dance around the wonderful house. One little boy forgot that he was in a program and all he could see was those tempting candies. Instead of remaining in his place as he had always done before, he ran to the house and began pulling off candies. In spite of the teachers' protests he continued to pull them off until his little hands were full and then he took place with the rest and sang, "Happiness, Happiness", as if what he had done was just a part of the regular program.

After asking permission of the parents if certain of the children might take part in a program, one little girl would sit on the floor and cry whenever she saw the teacher coming. One day, to our surprise, she did not do this and when asked why, she said, "My mother spanked me and now I am going to take part".

One day when everyone was looking at the sky and hoping it would rain to cool off the air the clouds covered the sky. A little later in the day they began to disappear without having brought any rain. One little boy was very anxious that it should rain. He looked at me and said, "Don't you want it to rain? I do. Don't you think it would rain if you would go out into the garden and ask God to make it rain? He could hear you ask him if you were out in the garden, couldn't he?"

We have living with us several little girls who have never been to Sunday School before and have never heard, at least in an interesting way, those beautiful Bible stories which are so dear to every child's heart. They are enjoying very much their little church service in which some of these stories are

being told to them. A short time ago the story of David was begun, a part being told each week. The place had been reached in his life telling of the combat with Goliath. One little girl was so interested that she sat on the edge of her chair trying to hear it better. When the teacher told of David picking up the little stone, putting it into the sling and then letting it go so that it hit the giant right in the forehead so that he fell down dead, she broke the silence by jumping up on the floor, clapping her hands and shouting, "Goody".

Rev. Frank Scovill Onderdonk, D. D.

(The Southwestern Advocate, of the Methodist Church South, carries in a recent issue a personal article by the editor, from which the following extracts have been taken concerning the death of one of our most beloved missionary leaders. "Mexico" joins the host of friends in assuring Mrs. Onderdonk that we sorrow with her and her family.)

Dr. Frank S. Onderdonk, beloved missionary and everybody's friend, entered into rest at noon on Sunday, June 7, 1936. He had been in failing health and a great sufferer many months but his remarkable vitality and consecrated will power kept him going in his beloved work under conditions that would have put most of us in bed. While his friends had been told that his malady was fatal those who were not in close touch with him were not prepared for the announcement of his death.

Frank Onderdonk had the heart of a missionary and in a remarkable way acquired the technique of the missionary's work. He was successful in winning the confidence and love of the people whose servant he delighted to be for Christ's sake. His success was not due to skill, although he was skilful, but to his sincere love of the work and the people among whom he worked. Wherever he went the high and the low honored and loved him. More than twenty years ago I traveled with him more than five hundred miles on the Mexican National Railroad. At every station we passed he was able to call

most of the men we saw by their first names. Their greetings to him and the very wave of their hands told more plainly than any words the love they had for the man who never failed them when in trouble or need. To him no service for mankind was menial, no task lowly. Through it all the quality of good cheer, of joy, was always abounding. The last time I saw him he was so sick that visitors were not permitted, but I was permitted to sit by his bedside for a brief time. I was sure he was not far from the crossing—brushing the very dews on Jordan's banks. His face was worn and thin but radiant still. His laughter was not ringing as formerly but it was there and mixed with it the ever present joke that was not stinging but affectionate.

I have loved few men as I loved Frank Onderdonk. Together with many others I will miss him. He is not dead but has gone to a country where it is never afternoon, but always morning.

Field Notes

Miss Helen Hewitt, after six months of delightful sojourn with us, has returned to her home in Elgin, Illinois, and is already engaged in the Daily Vacation Schools of her city. When will you come again, dear lady?

A very charming wedding took place some weeks ago at the Union Church in Mexico City when Mr. Alberto Avila, the son of one of our Mexican pastors, was married to Miss Elsie Anders Pitman, of Swarthmore College, Pennsylvania. The American Ambassador, Josephus Daniels, gave the bride away, taking the place of his friend, the bride's father, Prof. John H. Pitman. MEXICO wishes for these young people a long life of happiness and welcomes them to its ranks of Christian workers.

Miss Ayres and Srita. Carmen Dávila, one of the deaconesses in the Gante Street church, have recently had a delightful two weeks in the Cuernavaca Rest Home. This hospitable place

has been a rest cure to many people during the years since Bishop Thirkield so kindly procured the funds for its purchase.

During the absence of Miss Ruth Byerly, Miss Virginia Booth will be in charge of the Centro Social in Durango. What with acting as treasurer of the funds for the new church there, also, we prophecy that Miss Booth will not have any time for play in the near future, at least.

The Methodist family was all proud of John Taylor Barber, a son of the "Y. M. C. A." Taylor home, when he graduated from the American High School of Mexico City recently, carrying the highest honors of his class. We are likewise proud to know that Robert Taylor, of the same home, is receiving his master's degree from the University of Chicago, and is asked to return to his High School here, as a member of a Junior College faculty that is being formed. Our Christian young people seem to know the secret of growing in wisdom and stature and in the favor of God and man.

Mrs. Caudius B. Spencer, and Miss Helen Spencer of Kansas City, Mo., have arrived in the capital to spend the summer, the latter at the Summer Session of the National University. We welcome them most heartily.

Miss Minnie Pike of the Kansas City Training School faculty is enrolling in the Summer session of the University. We are glad to welcome our friend again to Mexico.

We are very happy to have two delegates from the Methodist Church of Mexico, at the World's Sunday School Convention this month. They are Sr. Camargo, our interdenominational secretary of Religious Education, and Sr. Díaz, who holds the secretaryship for our own denomination. We are sure of a splendid representation of our work in their hands, and shall look forward to a very fine report.

Miss Edna Potthoff, of the Palmore Hospital, left the latter part of June for a vacation and visit with her family.

A very attractive program of the closing exercises and graduation of the nurses from the Palmore Sanitarium has been received by its friends, and we heartily congratulate the institution on sending out four young women for this so much needed service in Mexico.

The Intermediate groups of the several churches of the capital held a most successful Institute recently, lasting through one day. About a hundred gathered and listened to the splendid and inspiring program which had been planned. It was a delight to see the heads bent over notebooks and the earnest attention that was given to every speaker. There was a glorious good time around the long dinner tables, but the group soon settled down to the afternoon's work, and the end found them still fit, and enthusiastic for the next institute which is planned for some weeks later.

It is like welcoming back the family when we announce that Miss Daphne Swartz of Chicago is with us again. The Bible School family is thrice happy,—and so are we all.

A recent letter from Dr. George Mecklenburg, pastor of our Wesley church in Minneapolis, has this to say of the General Superintendent of the Methodist Church of Mexico: "I think your Bishop made one of the most interesting and effective speeches of any of the fraternal delegates on the floor of the General Conference. He epoke so emphatically that the fact he had to be interpreted . . did not seem to take anything from his speech". Our church here will be glad to know that. We are very happy to add that Dr. Meklenburg made his church responsible for some very timely help for one of our Seminary students, who would not have been able to continue his studies otherwise. We hope this pastor will come to Mexico again.

Misses Anna Belle Dyck, Irene Nixon and Dora Schmidt, of the Frontier Conference, have been away during the summer vacation, but are soon expected to be at work again.

The young people of the Methodist Church in Mexico are preparing for a Youth Congress in San Luis Potosí in August. This will bring together the Leaguers of our two Conferences, and they are expecting also visitors from other denominations. Then if that fine delegation comes down from the United States, we shall have a real congress. May the Lord richly bless these fine young leaders.

We are very happy to announce that one of our Methodist young men, Sr. Rolando Zapata, has been chosen to go to the

Christian Student Conference of the Pacific Area, which will meet at Mills College, California, in August. He will be joined by Sr. Gustavo Velasco, another of our Methodist students, now in the University of Southern California. Mr. Zapata is in his second year at the Union Theological Seminary, and acquired his English while in school in Panama, where his father was loaned by the Mexican Annual Conference as a pastor for some years.

Miss Ola Eugene Callahan has been granted a short vacation for a visit with her brothers in the United States, and on her return she expects to attend the Methodist Youth Congress in San Luis Potosí.

The Patrulla Salvacionista (Salvation Patrol) tells us that the children of La Bolsa, where they are working, reflect the life about them in a terrible fashion. All their play is in imitation of fighting and killing, their little fingers forming knives and daggers. And as for the penitentiary, it is the house of their dreams; they plan how they may do something, when they are old enough, to get themselves taken there; they have so many relatives and acquaintances there, and the place is so much better than any house they have ever seen, that of course they wish to go to such a lovely place!

It was a great pleasure to have Bishop Robert Ephick accompany our General Superintendent Avila on his return from the General Conference. He stopped at Monterrey, Saltillo, and Querétaro en route and after arriving at the capital visited Pachuca; but at this point, he was too ill to continue the program that had been planned, and only after several days of hospitalization was he able to proceed. He was taken to visit the ten churches of the Federal District, but the great gathering of all the city churches had to be cancelled; however, the young people at Gante will never forget the thrilling address that he gave them on Sunday afternoon. En route to Veracruz, he visited Puebla and Apizaco. We found him a brother beloved, and trust that he may visit us again, when he will be able to give us more of his rich store of Chritian experience.

"Over this highway will flow modern vehicles carrying happy citizens on errands of friendship and pleasure. Over this

highway will journey merchants, spreading material comforts. And I am thankful to say that over this highway will travel messengers of science, culture and goodwill..... May caravans of friendship ever pass in every direction over these Great Highways of Peace". This, as you know, is from the address of Vice President Garner on the occasion of the official opening of the Laredo-Mexico City Highway, on July fourth, and MEXICO would add, and may many of those who travel from you to us be real messengers of the great Prince of Peace.

Miss M. Belle Markey arrived in Chihuahua the first of July to attend to some building repairs. We appreciate her years of experience in these problems.

When we read of the World-is-My-Parish movement at the General Conference, our hearts sang for joy, for we felt that the church had found herself again in her high mission to the world. Just in case some of our readers did not chance to see these words by Bishop Badley, we desire to reprint them here and say that they reflect the deep desire of your missionaries in Mexico. "The high point of this General Conference was when the World Service Forward Movement program was adopted..... It was a great moment and I stand here on behalf of many who desire to get the power of prayer to undergird this great forward movement on which we have agreed to enter. We are thinking in terms of a hundred missionaries who may go to the field. We believe there ought to be a hundred thousand intercessors who will stand back of these missionaries. Why not a thousand men pray for each missionary who goes into the field? We need prayer..... We want..... our church to enter upon a new era of vital, successful, mighty intercessory prayer". No other thing would so help us at the task to which you have sent us in Mexico, as to know that you would like to know our problems and needs, and definitely pray for us and them.

Wishing to complete the files of MEXICO, we would deeply appreciate it if any of our friends have the following numbers and would be willing to let us have them: Number 4, October-December, 1932; Nº 6, April-June, 1933; Nº 7, July-September, 1933; and Nº 8, October-December, 1933. Thank you.

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MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

Vol. XXVI | Mexico City, October - December 1936 | No. 18

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Dead ashes, husk of corn for wheat-
Lord of our ordination vow,
We gather round Thy wounded feet,
We see the thorns about Thy brow.

Oh, by Thy Cross and Passion, Lord,
Grant us this plea, this sovereign plea,
Save us from choosing peace for sword,
And give us souls to give to Thee.

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The First Congress of Methodist Youth in Mexico

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The First Congress of Methodist Youth in Mexico

Milton C. Davis

The meeting of our Methodist young people, held in San Luis Potosi during the second week in August, was particularly significant because it was the first time that representatives of the Leagues of both Conferences had met, in the six years that had passed since the union of Methodism in Mexico. The two Conference organizations had their origin, naturally, in the Epworth Leagues of the Churches to which they formerly belonged. There was need for some readjustment, due to differing procedures handed down from the parent Leagues, but our young people found no difficulty in making those readjustments.

Aside from the union of two organizations, the Congress was interesting as representing two distinct geographical divisions of the country. The Border Conference covers the northern part of Mexico, and the Central Conference the part around Mexico City, reaching quite a distance to the north of the capital, but in between these two Conference there is a large territory in which there are no Methodist Churches. In the redistribution of territory among the churches some twenty years ago, San Luis Potosi fell to the Disciples. The present pastor, Rev. Abel Charles, with his congregation, welcomed the Methodist young people quite as heartily as if they had all belonged to his church, and this meeting of our Methodist youth as

guests of the young people of another denomination has undoubtedly served to strengthen the bonds which unite all the Evangelical youth of the Republic.

The mornings were devoted to the study of subjects related to the life of Christian youth. Each study was begun by the presentation of a selected subject with questions for study suggested by the speaker. The Congress then divided into several groups, all of which formulated their convictions upon these questions. These statements were taken into a meeting of the group leaders, and there was prepared a summary of the several reports, which was in turn brought back to the Congress for discussion, amendment and adoption. The resulting statements may be said to represent the convictions of our Methodist youth upon the subjects studied. These subjects were as follows: (1) The Place and Function of the Church in Present-Day Society; Loyalty and Responsibility of Young People with regard to the Church; (2) Christian Young People and their Civic Duties; Responsibility for Community Betterment; (3) Personal Problems of Young People: Amusements, Friendship, Religion; (4) Christian Youth in its International Attitude: Responsibility for the Ideal of Universal Brotherhood; (5) Christian Youth and Life Work; The Motives and Ideals of Life.

Our young people were most earnest in their desire to interpret the Evangelical message in terms of the needs of the times in which we live. The prevailing point of view was not radical, but represents a serious effort to solve the problems of the young people of today in terms of Jesus' life and teachings. Theological questions were not greatly dwelt upon; stress was laid upon the common tasks that bind all Christian young people together, rather than upon those questions that have served to divide. There was evident a deep conviction of the sufficiency of Jesus for the guidance and inspiration of Christian youth, and for the solution of the social and civic problems of today. The program for Christian young people, as adopted in the recent General Conference of the Methodist Episcopal Church, was enthusiastically approved as expressing the sentiment and purpose of the Methodist youth of Mexico.

Greetings from the Methodist young people of the United

States, and from the Board of Christian Education of the Methodist Episcopal Church, South, were brought by Rev. W. Towner. He was given a most enthusiastic welcome, and his visit was greatly appreciated. His message of goodwill and co-operation from the Christian young people of the United States served to emphasize the conviction of a common hope which belongs to young people of Christian training everywhere, and his message on international friendship served to strengthen the faith in the power of Christian service to solve the problems which the statesmanship of our day must face.

It had been the purpose of the Department of Christian Education to hold another Congress after an interval of four years, with Conference meetings to be held annually. But the enthusiasm was such that an insistent demand was made for another Congress to be held next year, and our Leaguers are eagerly looking forward to the summer of 1937.

Appreciation

From the Business Manager

We have been deeply moved by the many letters received from friends when we sent out a call for the paying up of subscriptions to MEXICO. Seventy seven friends responded, a number paying serveral years in advance; the banner subscriber is paid up to the end of 1944!

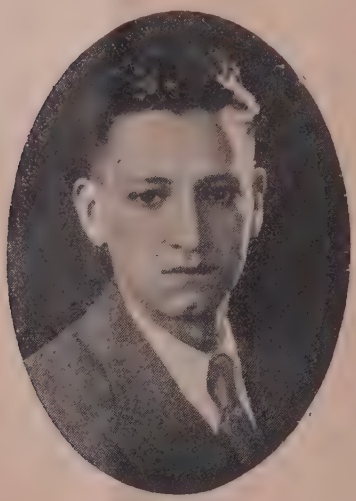
And it is not only the generosity with which the money has come in that has heartened us but also the many fine expressions in the letters. Here are some of the phrases: "Good little paper". "My mother very much enjoyed MEXICO". "We appreciate hearing from our friends and the progress of the work through this medium". "Most of my copies are marked 'Return', as they visit around. I read and re-read them". "I want to have the paper come and enjoy looking it over". "Enclosed please find my check. Thank you". "I have enjoyed your paper and I pass it along to the Epworth League". This from an elect

lady in whose sorrow the whole church is joining: "Your kind circular is here. I am sorry to have fallen behind in my subscription. Enclosed find my check". And this from a sister denomination: "Have enjoyed hearing the latest news from your mission and its friendly notice of other workers".

How can we respond to all these kind words? We shall endeavor, with the help of friends in both Methodist churches in Mexico, to produce the best paper we can. And how can our friends at home help us? In two ways; first, by responding to the "Second Call" we are sending this month to those who are still in arrears; and second, by using generously the slip enclosed in this magazine to send us a large list of new subscribers. To one and all.—**Thank you!**

Young Men Shall See Visions

In one of our Mexico City churches a great youth gathering is going on; they are singing one of the grand hymns that draws them close to the Unseen. But look at the leader: his splendid voice is pouring out the great words and his face is fairly shining with that radiance that "never was on land or sea". He has closed his eyes and a joy that must be akin to that of the young Stephen seems to radiate from his whole being.....



Now it is two years later: after months of battling with disease, the never-too-robust body of this young leader is slowly succumbing in spite of the best physicians' efforts. One morning the mother tiptoes into the sick room hoping

that her son is sleeping after a terrible night of struggle and to her surprise she hears low talking, the wan face is animated and beaming with smiles: "Why, sonny, to whom are you speaking" "I am talking with my Lord, mother dear". And so continued the precious fellowship till that early morning hour a few days later when the father was reading John fourteen to the dearly beloved son, and saying, "We shall meet there, Nacho", and quietly the great young soul entered the unseen land.

Ignacio Valenzuela, Jr. has been in the church since his babyhood: the three little brothers, under the care of splendid Christian parents, began their life in the Sunday School and always have been beloved. "Nacho", the eldest, developed a fine boy's voice and was always on the children's programs. When he graduated from the Intermediate Department someway he could not leave it: his heart was there, and after drifting around a few months in other Departments he came back and was soon delightedly teaching a class of young boys. How they loved him and how he gave himself to them! "I just find that I can get closer to these boys on a hike than almost anywhere else", he said, and so he found time even in his busy student life to give to them. As the years slipped by Nacho worked in one of the large Express Company's offices, carrying his college course; he received his Bachelor's Degree from the National University and was in the second year of his course in medicine. Love and marriage made a beautiful chapter in his life and the new home was a joyful place, where two young lives were one in the desire to serve their Lord.

Then came a series of great meetings under the leadership of our dear Miss Caffray, and of course Nacho was present at most of the services. One evening he said he wanted to talk about this whole matter, and so we sat down in a quiet corner. "You know", he said, "it, well, it just gets me, this saying that we all are sinners; I do not understand it: here I have given my whole life to the church and so far as I know I have not been a sinner. How about it?" So we went through our Bibles to find just what the Holy Spirit does for the soul and just what a Christian lacks until he has the Spirit's presence and power, and then we had earnest prayer together. Talks

with Miss Caffray followed and some nights later Nacho was at the church with his face fairly beaming. Now the great experience was his. He had discovered to his sorrow that he had been trusting too much in himself, that there were some pretty large areas of his life that had not been surrendered to God and therefore that the power for service was not wholly his. One great point of debate was, "If I dedicate myself unreservedly to God will I not have to be a minister? And if so, perhaps I should have to leave Bertita (his wife) alone. Is that right?" But when the great surrender came he had the assurance that to be a Christian physician certainly was the will of God for him.

And such a period of soul winning as followed! He could not rest day or night. Wherever he was, he was happily talking with someone about Christ and his wonderful new joy. The Leagues in all the Conference felt the impact of his powerful testimony and greatest of all, perhaps, was the Apizaco Epworth League Institute when around the midnight campfire so many of the young people made the great surrender and then quietly slipped into the nearby moonlighted church to kneel in consecration at the altar.

During these last months when his life has been in the balance, how the church has prayed: sometimes whole services have been given to this one petition. We pleaded with God to spare us this truly Spirit-filled young man because we needed him so,—but we always ended with "not our will, dear Lord, but Thine, be done". His dearly beloved pastor so frequently used the expression, "But Lord, even though we need him so, if Thou hast some other special place for him, then Thy will be done". Often the young people gathered in his room for prayer.

On July 26th, a great congregation assembled in our old Gante Street church, the altar banked with white flowers, to do honor to the beloved young leader, who had just gone. Hymns of faith and triumphant joy alternated with the many tributes of love for the dear friend who almost seemed to be there. One of the speakers was Alejandro Guzman, the founder and leader of our Salvation Patrol, a group of young people doing rescue

work in the neediest part of our city; many knew that when this young man had been in the depths of despair, Nacho and a group of his comrades had found him and said, "Christ needs you, Alejandro", and never left him until he, too, had the new light in his face. And when the service was about to close, some one from the audience said, "This service cannot end now: the young people must have a chance". At the invitation to those who would take up Nacho's torch and carry it high, a hundred young people crowded up to the altar to take the sacred vow.

What sting is there in death? What victory instead! Our dear young friend still lives, and loves, and works through these whom he won for his Lord.

The Border Annual Conference

Miss Lillie F. Fox

The Annual Conference is always a happy occasion for preachers, laymen, and friends, and for the local church which has the privilege of entertaining it. The Conference not only has its meeting, but the Woman's Missionary Society calls its annual gathering at the same time and place, and also the Deaconesses have their reunion at this season. A busy time, but one full of the joy of meeting the friends again, of spiritual uplift and inspiration, and of the renewal of the vows made many years before, or perhaps, assuming them for the first time. Indeed it is an inspiring scene to see all the groups of the church brought together in these meetings!

The Conference was held in Nuevo Laredo, September 15-20. The Woman's Missionary meeting was held the 14th and 15th and the Deaconess Conference began on the 15th and held various sessions.

On the night of the 14th, the local church presented the opening program of welcome. Cordiality, hospitality, and friend-

liness were in the atmosphere during the entire session of the Conference.

The great "Independence Day" of Mexico was observed in a most fitting way during both the night of the 15th, when the "grito", "Viva la Independencia, viva México", was given throughout the Republic, and on the 16th, when a patriotic service was held in the church.

The General Superintendent, Sr. Sixto Avila, was a very happy presiding officer, every thing was carried on in a business like way "decently and in order". He is respected greatly as a presiding officer. Reports were good. Finances are on the increase, also the church membership. Difficulties as large as mountains were overcome. After all the questions of the Discipline were answered, all the reports made, all Committee resolutions passed, the members of the Conference received their appointments in good spirit, ready for another year of service.

The memorial service was most impressive and truly inspirational. Tributes were paid to the Rev. F. S. Onderdonk, the Rev. Miguel M. Bustamante, Deaconesses Elodia Guerra de Morales, and Eulalia Aceves. God calls his workmen to rest, but the work goes on. As these our friends in glory rejoice in the Father's presence and intercede for us who labor on, may we be inspired day by day to greater, nobler service!

For the first time in the history of the Conference, an evening was dedicated to the Deaconesses of the Church, and the Woman's Missionary Society. Reports were heard from the Secretaries of both organizations, also from some of the other workers. The deaconesses are serving as pastors' assistants, as social workers in the Social Centers; one as Conference Secretary of the Woman's Missionary Society; one as Religious Education Secretary, and the whole District of Chihuahua has been "manned" by deaconesses except for the Presiding Elder who also served as pastor in Chihuahua City. Both the Woman's Missionary Society and the Annual Conference are waking up to the fact that the deaconesses are a most valuable asset to the whole work of the church and are rallying to their support.

Several "Life Members" were added to the growing list in the Woman's Missionary Society.

The General Missionary Society of the church has been formed during the year and will be of wonderful value and help to the new National Church. Its leader, the Rev. Eleazar Guerra, has great enthusiasm, and will make it succeed.

The "Laymen's Movement" is beginning also. It is in its infancy as yet, but "beginning" indicates important things. Both the "General Missionary Society" and the "Laymen's Movement" look toward the development of the missionary spirit, without which no church can live, and also to self-support.

The four splendid young men ordained as deacons, and the two new deaconesses consecrated, bring new enthusiasm and inspiration into the life of the Conference.

Next year, 1937, Saltillo will be host to the Conference. May the Conference increase in members, and in great spiritual power!

Make us gay troubadours for God,
Loyal and guided, strong to dare,
And free to ride the world, light-shod,
Living to love, and lift and share.

M. Webb-Peploe.

As a Young Pastor saw the Congress

(Translated)

M. Olivera

Judged from every possible standpoint, the Methodist Youth Congress was a wonderful success. At first there was some doubt as to the number of delegates who would attend but a few days before the date set for the opening, the enthusiasm grew so much that we felt it was imperative to attend and that it would be a most noteworthy occasion. The results surpassed our expectations.

San Luis Potosi, the capital of the state of the same name, is a beautiful city, progressive, well-kept and cultured. The

public parks are ample and attractive and the people are kind. About one hundred delegates made up the Congress, coming from all parts of our Methodist territory and including fraternal delegates from Texas and California.

The messages were full of inspiration and clear understanding of the problems that today confront our Protestant young people. The fine preparation of each speaker as well as the devout attitude of the listeners was what made the Congress a success.

The President of the Congress deserves special mention. With rare intuition the delegates elected Nelson Velasco to direct their affairs. And this young man, an outstanding leader of metropolitan youth, was at his best. With tact, wisdom and firmness he handled all matters and the result is shown in an important set of findings.

The delegates were punctual at all sessions and took an active part in the discussions. There was a deep spirit of devotion and the feeling of fraternity and Christian love was very manifest. We pastors who attended felt a great sense of pleasure in contemplating the Methodist youth thus occupied with affairs of the Kingdom. Someone remarked: "Behold the youth converted into the real fathers of the church, discussing problems that heretofore were reserved only for the theologians".

Another feature of the program that caused a deep impression was the drama, "The Modern Christ", written by Sr. Z. Jimenez, which set forth the struggle between Christianity and communism, and had a Russian setting. The drama captivated and moved the Congress, awakening in all a firm resolve to follow loyally Jesus Christ.

Since this gathering was of young people there were plenty of jokes and fun. The daily sheet, "Life", had caricatures and jibes about all the leaders, not even respecting the amiable visitor from Nashville, Mr. Walter Towner. The results of the Congress are being felt everywhere. There is a firm resolve to carry into effect the findings and to begin now the preparations for the second Congress.

The Salvation Patrol

(Translated)

Three Chapters of Current History

I

One afternoon about four o'clock, we were busy at work on our repairs at headquarters, laughing and singing as usual, when someone shouted, "There's a fight in the street!" Looking out we saw two men covered with blood beating and wounding each other unmercifully. In "four jumps" our leader, Sr. Guzman, was in the street grappling with the men and trying to separate them. But so frenzied were the contestants, more indeed like wild beasts than rational beings, that it looked as though in spite of everything, they meant to do one another to death. Suddenly one of them began to gather and throw stones, which were lying about in great abundance in the unpaved street, and now indeed our leader was in danger. But glory to God, how well again we could say, "The angel of Jehovah encampeth round about them that fear Him and delivereth them". After a desperate struggle, Sr. Guzman and another man finally separated the fighters, one making his get a way down the street while the other, more severely wounded, was helped into the Patrol building where his face and head were cared for. As for Sr. Guzman, although we feared for him at first, the only inconvenience he suffered was the need of a fresh shirt.

II

One Saturday night after being in prayer until about eleven o'clock, a group of our young people set out for work in the centers of vice in our city, cantinas, cabarets, dance halls and the like. We leave our workers in pairs and one group was left at a cabaret which had a very high sounding name, being, without doubt, the very center of vice and degradation. Here our young folks began talking with the people who frequented the place when suddenly the manager called them to

him and, addressing the young lady in particular, said: "I am going to send you to jail for making religious propaganda in my establishment". Clearly and firmly she answered: "You may send me wherever you like, sir". "But are you not afraid?" shouted this dealer in white slaves. "I am not afraid of you nor of any one else, for I am ready to go anywhere or do anything for Christ".

At such a reply the rough man's anger cooled, he himself bought a Scripture portion, and from the generous supply she carried, our brave little lady sold over seventy portions of God's word to the bartenders, the women of the place and the customers. To God we give the glory for this incident and we pray that the seed thus sowed in so unlikely a place may produce abundant fruit in its season. Praise to God!

III

One Sunday morning a group of our Patrol was busy in the Tepito Plaza talking to some fifty persons who had gathered about them. Deep interest was clearly evident as they again told of the love of God which had sent his Son to give eternal life to those who believe on Him. Suddenly a young man left the group and coming up to the leader began asking him questions and at the end begged Sr. Guzman for a private interview. This was gladly granted and the hour of six that same afternoon was arranged at the Patrol headquarters. After having spoken to some four hundred persons and having sold over eighty gospels the group gathered up its belongings and started home thanking God for the morning's work.

Promptly at six o'clock, the young man of the morning presented himself at the home. Sr. Guzman invited him up to the prayer room and there they were in earnest conversation when another faithful Patrol officer joined them. What was their surprise to learn that this young man was formerly a student at the Roman Catholic Seminary where he spent eleven years in preparation for the priesthood. Their hearts were sore indeed as they heard some of the bitter experiences the young man related, and saw in what a spiritual chaos he was, as he

himself confessed. The two officers then gave him their personal testimony of how they had found salvation and at last he understood that he must obtain this, not by any scientific studies, but only by personally accepting Christ and Him crucified. This young man has continued to visit his new friends and it is believed that he has accepted Christ as his only and sufficient Savior.

In the fifteenth century, a hundred years before the Spaniards arrived in Mexico, Netzahaulcoyotl, king of Texcoco, said: "The goods of life (its glories and its riches) are but lent to us".

Mexico at the Pacific Area Conference

Rolando Zapata

The Pacific Area Conference of the World's Student Christian Federation was held at Mills College, Oakland, Calif., August 23 to September 1, 1936. The time had come to call a Federation Meeting which would gather representative delegations from all Student Christian Movements around the Pacific, in view of the tension which characterizes international affairs in the Pacific Area. The Federation is always eager to intensify its work wherever critical international situations begin to arise; therefore it called this meeting, in which the difficult issues arising from the present international situation in the Pacific were squarely faced in the light of the Christian message.

New Zealand, Australia, Java, the Philippines, India, China, Korea, Japan, Hawaii, Canada, the United States of America and Mexico sat in at this Conference represented by seven score and ten delegates, and dealt with the six main issues of

the Student Christian Community around the Pacific: the Presentation of the Christian Message; Missions; Social Justice; Race Relations; International Understanding and Students and the State:

Experience has shown that a better understanding of each other is more quickly arrived at when the indirect rather than the direct method is used. International understanding naturally grew out of common work and common concerns. The main achievement of this Congress is the strong consciousness in the Movements concerned that they are collaborating in the same great task of announcing the Kingdom of God to students.

The Mexico delegation was made up of three persons: Gustavo A. Velasco of the University of Southern California, representing Mexican Christian Students in the United States; Melchor Diaz Rubio, of the National University of Mexico; and Rolando Zapata, of the Union Theological Seminary of Mexico. They endeavored to be not simply a representation of three individuals from Mexico, but a representative and worthy delegation of the Mexican Student Christian community. Their report was carefully prepared and it received the hearty approval of the whole Conference. And they worked faithfully and willingly in their respective tasks at this meeting. Few activities on which Mexican Christian students are working have greater possibilities than this Conference had. Therefore they went forward with it in the hope that God would use it for the carrying out of His plans in one of the most centrally important areas in the world, and they have returned looking forward with confidence to seeing gracious spiritual awakenings and multitudes of students born again into the Kingdom of God.

When the world's welfare is concerned, who would be slothful or indifferent?

Field Notes

Rev. Sixto Avila, General Superintendent of the Methodist Church of Mexico, addressed the students of Holding Institute, Laredo, Texas, and also preached for them after the Annual Conference closed in Nuevo Laredo.

Miss Hazel A. Orton, from the Missionary Education Movement, has been giving some most helpful talks on Primary Work at an evening Institute in Mexico City, organized by the Department of Christian Education. Workers from all denominations were on the program and the week was most fruitful for all who could attend. This is precisely what the new day in missions is demanding: a felt need in the younger church and an expert coming from more experienced groups to help solve the problem. We hope that such visits will be frequently repeated.

During this last quarter of the year, Dr. Mendoza and Mr. Hauser will be holding institutes, first on the Puebla District, next in Guadalajara and other places of the Congregational field, and lastly in Guanajuato and another town of the Northern District. There will be nine of these institutes. This is a most appresiated service that the Seminary is rendering the churches.

Miss Anita Delgado Villarreal of Chihuahua and Mr. Manuel V. Flores of Saltillo are in Nashville, Tenn., studying in Scarritt College. They report a most interesting time "wrestling" with English and also a most happy time. They plan to spend a year in study there.

Mrs. M. C. Davis has returned to Mexico after several months in the States and her friends are congratulating her on her greatly improved health. Miss Ethelyn Davis is this year teaching in the High School at Brownsville, Texas.

Miss Emma L. Eldridge visited friends in Monterrey after the close of the Annual Conference in Nuevo Laredo.

The Bible School for the preparation of women workers clóses this month and sends out a fine group of girls. We hope many of them will be able to continue their studies until they shall have completed their training. The Mexico conference has several "girl preachers" already who are serving their congregation most acceptably. Miss María Luisa Chagoyán, in charge of the school, goes out immediately to hold a number of evangelistic institutes among the Women's Societies. Miss Chagoyán is a forceful speaker and her own rich Christian experience is a telling illustration of the truths she presents.

Among our delightful summer visitors have been Mrs. Avann, Mrs. Bronson, daughter and son, of Evanston; Mr. and Mrs. Louis Fiske and party of the Church of All Nations, of Los Angeles; Dr. and Mrs. D. D. Vaughan and son of Boston University; Misses Ruth Utley and Ve Nona Swartz of Chicago; Misses Vivian Grant and Anna Ward of St. Louis; Mr. J. L. Gust and family of Phoenix; Rev. and Mrs. John L. Lewis of Minneapolis; Mrs. Kyte and friends of Cleveland; Miss Geltmachen of Los Angeles and Miss Mary Weston of Chicago.

After extended furloughs to the United States, Misses Anna Belle Dyck and Irene Nixon are "back on the job", and full of enthusiasm as usual.

At the General Executive of the Womens Foreign Missionary Society this fall, Mexico will be well represented. Miss Ruth Warner will tell you how our young women are being trained in the Bible School; Miss Mamie Baird will tell you her latest experiences in village evangelization; Miss Pearl Walrath will know all about the inside working of a self-supporting city church; and Miss Addie Dyer will be ready with the never-two-days-alike saga of our Puebla Girls School. And for **all about everything** just ask Miss Helen Hewitt, Miss Blanche Betz and Miss Laura Temple, our three retired missionaries. We hope our Methodist women will get the very last word from these missionaries concerning the projects in which they are most interested.

Among the visitors to the Border Annual Conference held

in Nuevo Laredo, were the Rev. Carlos Sánchez of Puebla and J P Hauser of Mexico City. The Rev. Mr. Sánchez was the fraternal delegate from the Conference of the Center to the Border Conference. Sra. Velasco, wife of Rev. Epigmenio Velasco, pastor of Gante Street Methodist Church, was the fraternal delegate to the Annual meeting of the Woman's Missionary Societies. These visitor added much to the Annual Conference meeting.

In the class in ethics in the National Preparatory School here in the capital, the students were to choose a theme and write upon it. One of our Christian girls chose "Christianity", and after doing so, was almost frightened at her own temerity. She enlisted her mother's help, and they sat up until midnight looking up texts and planning what to say and how best to say it; both are earnest Christian women. When the paper was handed in, the teacher laid it aside, quite disgusted that such a worn-out subject should have been chosen. But after all the other papers had been read, his sense of duty compelled him to read this one, also. When he returned it, it was graded 200%! "That is 100% for you and 100% for me, for through your paper I have for the first time discovered that Christianity regenerates life".

"No one can begin anything new now" is the voice of those who are not led by the Spirit of God and who have never felt the power of God and who have never felt the thrill of Paul when he proclaimed, "In Him we live and move and have our being".

Psalm 51 was read to the prisoners in a penitentiary where the young people were going regularly to hold services and at the end of the reading one of the men asked, "In what book is that?"

Misses Virginia Booth of Durango, Emma L. Eldridge of Chihuahua, Myrtle Pollard, Helen Hodgson, Ann Belle Dyck of Monterrey, Dora L. Ingrum, M. Belle Markey, Lillie F. Fox of Saltillo, Mr. L. B. Newberry of Chihuahua, and Mr. M. C. Davis of Mexico City, attended the Annual Conference in Laredo.

The preachers of the Central Conference had a get-together meeting the last day of September in Mexico City. More than fifty preachers and deaconesses were present. Many live themes were discussed such as the approaching Anti-alcoholic Congress to be held under government auspices; the proposed return of the Methodist Church of Mexico to the great Methodist family now that union is in the air and the celebration of the two-hundredth anniversary of John Wesley's conversion.

At the meeting of the Frontier Conference there were three young men who wished to come to the Institute for the Training of Christian Workers in Mexico City for the regular course. These are capable, consecrated young Christians and all of them are finding difficulty in financing themselves for the three years. They must first make the six hundred mile journey from Monterrey to the capital and then as the Institute now has no dormitory, students must find board and room wherever possible. We wish that some of you who read these lines and love these young Isaiahs who say, "Here am I", would write us a letter saying you will help send them to the Institute. They tell us also that there are two other young men who were not at the Conference who are likewise saying: "Send me".

In a chapel sermon recently, a Seminary student said that gratitude is "the memory of the heart".

As some women were passing one of our churches recently, one of them was overheard to say to the other, "That is where they worship the wall". Compared to the ornate, image-filled church to which these women were doubtless accustomed, our simple altars would seem to them very much like a bare wall.

We are told that the government receives 1800 pesos daily, from its tax on alcoholic liquors in the Federal District.

The tiniest boarder at "Escuela Moderna", formerly Sara L. Keen, had bravely kept herself from being homesick, but had frequently asked if she might not telephone to her parents. The principal thought she was too young to know how to dial

the number, but as she insisted that she knew how it was done, she was allowed to go to the telephone one evening for the desired conversation. After some time spent at the receiver, she returned rather disgustedly to the office and upon being asked what was the trouble, she replied, "Well, Uncle never did know how to answer our telephone! He just said, 'Eight forty-five! Eight forty-five!" of course the teachers knew at once that the child did not know how to use the dial, and had accidentally gotten 03, the "correct time".

The 1930 government statistics told us that there were in Mexico 16,179,667 Roman Catholics; 137,065 Protestants; 9,072 Jews; 49,953 of various creeds; 175,180 of no religion; and 1,785 of unknown creeds. That meant 787 Protestants to every 100,000 of the population. A small number, yes, but it does not need much yeast to raise quite an amount of dough. We remember that from 1920 to 1930, there was a gain of 43,000 Protestants, and if this increase continued as we feel sure it has, then the republic has at the present time about 160,000 Protestants.

Here is a little problem in mathematics to those who may be interested. There are in Mexico some 62,000 villages of from three hundred to five hundred population. There are 4,000 villages of over a thousand population each. If we might free a good evangelist from all other work and ask him to spend a day in each one of these villages, preaching the gospel, how long would he be in completing his task?

A lovely bit of Christian Mexican life came to us on Mothers Day this year. Mrs. A..... said that her earliest remembrance was of her mother gathering her eight children on a straw **petate**, or mat, each night and teaching them one by one the only prayer she knew, "Padre Nuestro". Then after the children were in bed she would go out into the patio and stand quietly under a certain ash tree. One time the daughter asked the mother, "Why do you always go out in the patio and stand under that tree after you put us to bed?" And then the mother quietly explained to the little one that she was praying for her children. "My mother could hardly read", said

our friend, "indeed my little daughter of six reads far better than my mother ever could, but what a start in life our mother gave us by her prayers".

Srita. Carmen Basurto, a product of our church in Mexico, and now a teacher in the government schools, has just published a book on reading methods, entitled, "Learn to Read". This is by no means the first time our Christian schools have contributed to the national educational system, for several textbooks bear the name of teachers trained in our schools.

BIBLIA

In letters an inch long, this word stood out from a 6 x 7 inch announcement in the "EXCELSIOR", one of the largest daily papers in the Republic, in its holiday edition of September 16. The text was as follows:

> Have you a BIBLE? This Book of the ages, this Book of the universe, this Book whose great literature never is out of date, should not fail to be on the shelves of every library, whether public or private. Every institution, beginning with the home itself, should possess and study it. We have Bibles from $ 1.25 to $ 18.00 (Mexican currency, of course). New Testaments from 40 cents to $ 3.65. Gospels and Gospel portions from 3 cents to 50 cents. We sell nothing but the Bible, in all sorts of bindings, and in many different languages. Our prices are less than cost. Come in and see our books and ask for our descriptive catalogue. Address all correspondence, etc., etc.

So our fine Bible Agency, "founded in 1878", announces the great Book, and sends the good news far and wide. We congratulate Mr. Marroquín, the Mexico agent, upon this and the other work that he and the colporters are so splendidly doing.

"O Thou who art heroic Love, keep alive in our hearts that adventurous spirit which makes men scorn the way of safety, so that Thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who in every age have ventured all in obedience to Thy call, and for whom the trumpets have sounded on the other side: through Jesus Christ our Lord."

Clifford Harris, Isfahan, Persia.

MEXICO

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"Ring out the old, ring in the new,
Ring happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right
Ring in the common love of good.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

Tennyson.

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MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

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In Memory of Dr. Jackson B. Cox, who, on November 4 Passed on to the Mansion of the Just.

Lic. Luz Marroquín R.

From the moment a human life begins, there is every reason to be interested in its future development. The new life will be affected by various experiences and situations, first as a son in the home; later as a husband; and then as a father and as a member of the social order. For a son to meet his obligations he must give his parents joy and satisfaction. Well-being and happiness surround the conscientious husband. Complex in itself, the role of father requires study, consecration, kindness and love. But to be a worthy member of a social order often involves self-sacrifice.

Now, if we study the life of Dr. Jackson B. Cox as a son, as a husband, as a father, and as a member of one of the most transcendent of social organizations we can say that in him were combined affection, respect, dignity, love, and self-sacrifice. We see the affection that he inspired in his parents, his worthiness as a husband, his love as a father, and his self-sacrifice that did not count dangers nor distances, as he was a missionary in Mexico for at least 32 years. He carried on his work with exceptional success. Some of the cities which witnessed it are Guadalajara, San Luis Potosí, Monterrey and Mexico City. Dr. Cox had the characteristics of an organizer; everywhere that he worked he established groups of young

people and adults who worked joyfully, stimulated by his kind encouragement.

In Monterrey, N. L., Dr. Cox organized a group of Student Volunteers for Christian Service, made up by Elías Castro, Antonio Ayala, José de la Luz Guerrero, Manuel Tobías, Rubén Ríos, José Esqueda, Francisco Avila, Eduardo Guerra, Raúl Ríos, Francisco Cepeda, Rafael Casas, José G. Flores, Santos N. Pascoe, Josué Zamora, Félix Segovia, Hermenegildo G. Gutiérrez, Hipólito Cardona, Eligio Hernández, Manuel Castañeda Flores, Librado Castillo, and Luis R. Sada.

Many of these young volunteers,—men now,—are at present working efficiently as pastors and church leaders in various parts of México as well as outside our country. In Monterrey, Rev. Eduardo Guerra; in Saltillo, Coah., Rev. José G. Flores; in Chihuahua, Chih., Rev. Raúl Ríos; in Parral, Chih., Rev. Manuel Castañeda; in Durango, Dgo., Rev. Francisco Avila; in California, Rev. Antonio Ayala; in Donald, Texas, Rev. Librado Castillo; in Austin, Texas, Rev. Félix Segovia; and in San Antonio, Texas, Luis R. Sada.

Prof. Francisco Cepeda is Director of Colegio Palmore, and Prof. Eligio Hernández is a teacher in the same school. Hipólito Cardona is serving in Durango; from the same group came the civil engineers Josué Zamora and Elías Castro. Manuel Tobías is finishing his medical studies in the United States. Santos N. Pascoe, Rubén Ríos, José Esqueda, Hermenegildo G. Gutiérrez, José de la Luz Guerrero, and Rafael Casas are worthy colaborators in various other activities.

Extremely effective was the work of Dr. Jackson B. Cox in México. The luminous path that he left as he passed through life on this earth will immortalize his memory.

The National Evangelical Congress of Mexico

Milton C. Davis

When the National Convention was held in San Luis Potosí, a little more than a year ago, Christians everywhere were looking forward to the Madras Conference. In the closing session of the Convention, the suggestion was made that the 1939 meeting of Evangelical workers take the form of a Congress, to deal principally with the results of that Conference. The suggestion was eagerly accepted, and plans were initiated for a study which it was hoped would touch a large portion of the church membership in Mexico with the inspiration radiating from the proposed world missionary gathering.

Between the launching of the plans for a National Evangelical Congress and the carrying out of those purposes, there was much study, prayer and effort. Careful attention was required in the analysis and arrangement of the subjects to be studied; in the task of utilizing most effectively the resources of the Evangelical movement; and in securing the largest possible cooperation on the part of all groups and individuals.

The Congress was held in Mexico City, from October 10 to 18. Most of the meetings were held in the Gante Street Methodist Church. This historic building, recently remodeled, made an impressive setting for such a significant meeting of the Christian forces of the country.

The Congress was divided into four sections, for the study of the Madras report as applied to Mexico. The subjects studied were: (1) The Life of the Church; (2) The Witness of the Church; (3) The Church and Its Environment; (4) Cooperation and Unity. The sections were further divided into groups for the study of certain phases of these subjects. Three days were spent in the sectional and group meetings, where reports were formulated expressing the convictions of those taking part in the study. The reports were reviewed and modified in the plenary sessions, to which the last three days were devoted. The

first day was devoted largely to meditation and prayer, and devotional services were held at the beginning and close of each morning session.

The Congress achieved a most enthusiastic measure of co-operation among Christians of many groups. The 275 persons who registered as members were from sixteen different Evangelical organizations. The interest and attendance were sustained until the very close of the sessions. Of very great significance are the results of the studies carried on in the sections. Out of these studies has come a somewhat detailed statement of the faith, purposes and plans of the Church. With these results there has come a most encouraging discovery of resources in leadership and talent. Particularly in the field of church music, the Congress marks the beginning of a new epoch. The large chorus from Guadalajara helped daily in the devotional and other services; special numbers were given at certain services by other choirs, and on Sunday night a splendid rendition of Handel's "Messiah" was given by the choirs from Pachuca and from Gante Street, Mexico City.

The careful study of the Madras reports has brought a deepened consciousness of the place of Mexican Evangelical Christianity as a part of a worldwide movement, and of its relation to the larger Christian task in the world of today.

The Congress made large use of the resources of the churches in personnel. In the preliminary Committee, Rev. Epigmenio Velasco was ably assisted by Rev. José T. Ramírez, Rev. Cosme G. Montemayor, Rev. Lorenzo Saucedo and others. The Sectional leaders were Mr. Milton C. Davis, Rev. Sixto Avila, Prof. Gonzalo Báez Camargo, and Rev. Apolinar Zambrano. Sr. Zambrano was also elected president of the Congress, and presided over the plenary sessions. Sr. Arturo Villalobos rendered very special service as director of the Guadalajara choir. Prof. F. J. Huegel conducted the devotional services held on the first day, and also those held at the close of the morning sessions. Visitors from the United States were Brigadier Gilks, of the Salvation Army, and Drs. G. Pitt Beers and C. S. Detwiler, of the Baptist Home Mission Board. They brought helpful messages in the morning devotional services. Many other workers

of the several churches rendered valuable assistance in devotional services, committees, groups and in the plenary sessions.

Durango Entertains the Annual Conference

Annual Conferences are always interesting experiences for preachers, laymen, visitors, and for the Church and city that act as host to the assembly. The Border Conference had not met in Durango for many years until September 1939.

Durango is one of the pioneer cities of Methodism and is of hallowed memories because of the beautiful church built here many years ago and because of the consecrated lives of missionaries and other faithful servants who gave their lives in living sacrifice and some who lie in hallowed ground awaiting the resurrection from Durango soil. One always recalls the McCaughan family who were always so faithful to the church there, and dear Miss Ethel, one of the best loved missionaries, who still serves although confined to a wheel chair. Miss Nellie McCaughan continues there and, in her own sweet quiet way, carries on. The Elliott family gave years of their lives there and are remembered for their service. Dr. R. W. MacDonell, one of the first missionaries to Durango, gave his life there and lies resting in the church yard and his ashes form, as it were, a part of the foundation of the new church which is arising from the ashes of the old church which was burned some five years ago. The first story of the new church is now used for all the services and, when the second story is completed, it will be used for the Sunday School, Young People's Division, and other Church services. This story is indeed beautiful and attractive, the coloring is delicate and restful. The Durango people are most happy in this chapel and they have given "until it hurts" to erect this and are continuing their gifts to complete the building. They are indeed grateful to those who have made

gfts that have enabled them to do what has been done. At the Conference session about $5,000.00 pesos were pledged by individuals, by Woman's Missionary Societies, churches, missionaries, and others in memory of friends, teachers, and of Dr. MacDonell.

General Superintendent Eleazar Guerra presided over the Conference. He proved himself a splendid presiding officer, business was dispatched according to schedules, time given for important discussions of reports and other business, the distinctly inspirational services were helpful and spiritual and prepared the Conference members for the business of the day. Nearly one thousand new members were added to the church rolls and a notable increase in selfsupport was made and in all the finances of the church. The question of the relationship of the Methodist Church of Mexico to the new Methodist Church of the United States was discussed at length and Committees appointed to continue the study of this important question.

The Methodist Missionary Society of which all the members of the Church are members showed an increase of about $2000.00 pesos in the collections over the income in 1938-39. This Missionary Society has the status of a Home Mission Board and the money is used to help pastors on small charges and other things in the Conference.

The Federation of Woman's Missionary Societies of the Border Conference held its annual meeting during the Conference. Their organization has grown in members, interest, and financially. Each year they are supporting more work of their own. They are to be congratulated.

Centro Social MacDonell, is doing fine work in Durango and the Conference had splendid opportunity to know the work being carried on there by the deaconesses and their assistants.

Every one left the Conference with the feeling of gratitude for the inspiration of the meeting and for what had been acomplished during the past year and with a determination to take better reports next year and do more for the upbuilding of the Kingdom of the Lord Jesus Christ in Mexico.

The Methodist Church of Monterrey, N. L., Mexico

Rev. Eduardo Guerra, Pastor

The city of Monterrey has 190,000 population. It is a clean city, with paved streets, an industrial city outstanding in commercial enterprises, but also a cultural center, having a University with 2,000 students.

There are several evangelical denominations, among them our Methodist Church which was established here sixty years ago. Our Sunday School has 250 members, distributed in the following form: 20 Beginners, 60 Primaries, 50 Intermediates, 60 Young People, and 60 Adults. The Church has 568 members.

The Young People's Division is a very active department in our Church. The young people cooperate in all that they are asked to do, they render service in the community, they do missionary work, they frequently hold meetings together with other Young People's Divisions from neighbor Churches,—projects that are always a success, the choir of the Church is their responsibility, and these young people hold an early morning service every Sunday morning at 6:30.

The public services of the Church are well attended; every Sunday morning at eleven, after the Sunday School, we have a sermon, which is generally a message for our believers, to build up the spiritual lives of our church members, and offer them guidance in the different problems that the world has today, and at the same time confirm their faith in Christ our Savior. On Sunday night we also have a sermon, which is usually of an evangelistic character, with the purpose of winning new souls for Christ, and they have given good results.

Our Conference year has just ended and another has begun. During the conference year just ended we won 65 new members. This church meets all financial obligations promptly, we pay the Annual Conference $91.00 pesos monthly for different purposes, $400.00 pesos yearly to the special fund of the Mexican Missionary Society, $600.00 pesos for repairs, and in general

for all Church purposes our local church collects a total of $ 8,538.

The work in this city is of great promise. We have the opportunity of opening missions in different parts of the city, but we need an assistant pastor or deaconess; we are trying just now to collect enough money to pay the salary of someone to help the pastor in making visits in the homes, and we think that in a few months we will have that helper. The local situation is constantly becoming more favorable to the spreading the Gospel; five years ago conditions were more difficult, but now they are becoming more favorable to the cause of our Master and Savior. The Methodist Church of Mexico has a future of Victory. Pray for this Work!

Social Work in Connection with the Church in Hidalgo, Nuevo Leon

Rev. Manuel Zúñiga, Pastor

This place is not famous for any national heroes nor for any great or small national events, but it is known for its sweet spring water, for its beautiful cathedral-like mountains, and for the well known Cement Factory, run by the workers themselves.

The population of this town is fifteen hundred, of which 60% work in the factory and the rest as farm-hands. Their salaries are insufficient to support their families decently. The factory worker gets $ 2.00 (pesos) a day and the farm-hand as high as $ 1.50 a day. The prices for food and clothing are higher than in Monterrey itself. Maybe this accounts for the peculiar indifference to the social and religious life. There is only one Public School, one Catholic Church, and one Methodist Church. These institutions are responsible for the social and religious life of a large community.

The Methodist work had been abandoned, in this place, for some years until Mrs. Asunción A. de Reyes took charge of the work in the fall of 1937, and in September 1938, I came to take her place as pastor of Hidalgo Church.

The first thing we did when we arrived in Hidalgo was to train our people, teaching them the Methodist system of doctrine and work. After two months of this work, the Board of Stewards was organized, also the Sunday School, Junior League, and Woman's Society. After these new organizations started working regularly, we gave our attention to the social work for the Church and the community at large. We had three objetives in this work: Club work. Educational work and Medical work.

The results of these three main points of our program have been very satisfactory. We worked with three clubs, two for girls and one for boys. We invited the mothers of our neighborhood to form a club, but they did not accept our invitation. We hope that this year we shall have better results with a Mothers' Club. In the Educational work we had English classes, reading and writing, cooking and Bible classes. To stimulate our people, we gave them parties and several banquets, some of them were prepared by the club members.

The Medical work: We bought a Homeopathic Medical Cabinet. By this means we are serving our community in a very efficient manner. Many very difficult cases have been cured through our humble Homeopathic Dispensary. The average number of patients attending each month is 60. Many people have no money to pay for the medicines, others do. We pray Our Heavenly Father to supply always our needs.

Their homes are always in our minds and hearts. We study the problem, and the solution of it is to open our home as a practical or object lesson of how a Christian family with limited means can live rather well. In order to have our home as an inspiration to our people, we worked hard in the repair of the church and pastor's house. We are continuing this work. The church lot and front garden are beautiful with flowers and vegetables.

This year we are giving special attention to the young

people. Every Friday evening we have a gathering with them, hoping that soon Hidalgo Church will have a real Young People's Club.

Plans are all ready to continue the work of last year. My wife and I praise God for the wonderful opportunity He has given us to serve Him in a place like Hidalgo, N. L.

Girls'-Boarding Home,-Monterrey, N. L.

Dora Z. Schmidt

Since the selling of the building formerly occupied by the Girls' Dormitory the work of the Girls' Boarding Home has been continued on a smaller scale in rented property on Washington Street about two and a half blocks from the church. It is about ten blocks from Laurens Institute which is not to our liking but it is the best we could do up to the present time.

All but three of our ten girls attend Laurens Institute and all except one come from homes where at least one of the parents is of our church. Even the non-Christian parents have expressed themselves as being well pleased to have their girls in our home.

Two of our girls wish to prepare themselves for deaconess work and one wishes to be a missionary nurse.

The housekeeper, a sincere Christian, besides being unusually competent in house work is also an able helper with the girls and takes the place of the head resident when it is necessary for her to be absent.

We try to create a real home atmosphere and aim to put before the girls, Christian ideas and ideals through practice rather then through preaching.

The girls attend and take active part in Sunday School and services for Juniors and Intermediates. They have practically all their social contacts in connection with the church or the Social Center.

Our desire is to serve a larger number of girls but for this we need a larger house.

We prefer to have a home located somewhere between Laurens Institute, the Social Center and the Church so as to be able to keep the girls in touch with our three institutions which can provide for their intellectual social and spiritual needs, so they may be better prepared to go out and meet real life.

My Work in the Missionary Societies

Deaconess Asunción A. de Reyes

Mexico is a treasure house wherein is stored perhaps the most enormous and diversified wealth ever bestowed by nature upon any country. Its vast mineral resources are among the richest in the world and it is said that during four centuries it has supplied more that one third of the world's silver. Its giant gushers of petroleum are contributing very largely to the industrial development of the country. Almost all the fruits and grains are produced with profusion in this marvelous land and very large areas of land are densely forested with trees whose timber is the most valuable in the world for industrial purposes.

Its population is composed of Indians, mixed Indian and white blood, and foreigners who have come attracted by the natural wealth and open doors to all that may come, work and help Mexico to be a great country among the nations of the world.

Mexico is the land of amazing contrasts and thus in contrast with the wealth of the country is the poverty of its native people who suffer not only the need of material riches but in a worse measure the need of spiritual health because they live under ignorance, superstition and having no other religion than that brought by the Spaniards, "Catholicism".

Due to the fact that Mexico permits free entrance to all foreign people, the Americans from the North came and with them the BIBLE brought us the light which shining in a human heart will transform it into the place of love that will unite all human beings into a vast brotherhood.

It was around the year of 1869 when a group of women met in their church in Boston, Mass., and organized a Woman's Missionary Society to carry the Gospel of Christ into all the countries of the world. The work of these women has been greatly blessed through the years and at present in the northern section of Mexico in the states of Chihuahua, Durango, Coahuila, Nuevo León and Tamaulipas, an area of about half the size of the whole country, we, the Methodists, have 42 Woman's Missionary Societies scattered in the large cities, towns and even little ranches of this region.

I, the author, was appointed Corresponding Secretary of this work.

How do I do my work?

To keep in touch with all the groups, I travel from place to place and deliver talks and teach the women how to conduct their services according to the needs of the place which I happen to visit. I teach sewing, cooking, caring for the children and for the sick, besides teaching Sunday School and conducting preaching services for the grown people and directing the work with small children in daily Bible Vacation Schools, also helping those who show fitness to became leaders in the places visited.

I also write letters to keep in close contact with the women of these 42 groups that form what we call Federación Fronteriza de Sociedades Misioneras Femeniles de Mexico.

Is it Worth while to Work for Jesus?

Deaconess María Q. de Frausto, C. Juárez, Chih.

Once we knew a tailor, broken in health, without hope of recovering, and surrounded by his worried wife and five children. This man at one time was a first class tailor but now he found himself unable to earn a living. The condition of this family was really lamentable.

One of the members of our church became acquainted with them and presented Christ to them as their Saviour and best friend. Their souls were hungry for love and hope, and so the "seed fell on good soil".

They accepted the message of salvation and the change that has come about in their lives is almost unbelievable. Their faces beam when they hear the message of the love of God and they feel peace and joy in their hearts.

The sick man said "God, who is all powerful, can heal me; but if it is not His will, I am ready to go to Him".

✧ ✧ ✧

Simon is a farmer who with his wife lives on a farm near Juárez. In his work he injured one of his hands, and it became infected to such a degree that he was on the verge of death. Simon and his wife came to Juárez looking for aid.

One afternoon while we were having our Women's Missionary Society meeting, a grief-stricken woman came in and said: "A lady told me that you prayed here for those that are in trouble and need". This was Simon's wife. She left with a comforted heart and a desire to bring her husband to church, because according to her own testimony she had found consolation and peace.

The deaconess gave her her address and they came every other day to have the Word read to them and to pray.

We advised Simon to allow the doctor to amputate his infected arm, and so he did. Now, both he and his wife go to God in prayer to ask his guidance in everything they undertake.

God has blessed them more and more, giving them more and more Light.

His wife says: "Simon has changed completely, he doesn't use bad words, he doesn't drink or smoke, and he is very patient".

"And ye shall know the Truth and the Truth shall make you free".

Deaconesses in the Making

Lucile Vail

When Centro Social Roberts opened its doors in September 1934, one of the departments of work was the training of deaconess candidates. This work had been done in the Bible Department of Colegio Roberts for many years, and to-day deaconesses and christian teachers can be found in many parts of Mexico who are graduates of this Bible School.

When the change from the school to the Centro was made it was decided to continue the training of young women for christian work, in Saltillo.

The first candidate for this course was Srita. Noemí López who came to us from the little town of El Súchil in the State of Durango. Srita. López lived in California a number of years and was graduated from High School in Santa Ana. She entered the State Normal School in Saltillo and studied for three years the Secondary Course in Spanish. At the same time she had her Bible and Training course under Miss Dora L. Ingrum and other teachers. She showed capabilities in many lines as a student, is a good musician, very helpful in church work as organist.

In June of this year Srita. López finished the required work in Saltillo and is now working as probationer in Centro Social in Monterrey. In addition to her practice work, she has some class work to finish this year. We have encouraging reports of

her from Monterrey and pray that she may come to be very useful in Christian work.

Our second candidate was Srita. Nohemí Márquez from the State of Chihuahua. Srita. Márquez was a pupil of Colegio Palmore and had been active in church work in her home town in the Sierras. She also entered the State Normal School in Saltillo and studied for three years. She showed unusual ability as a student, always receiving the highest grades given. Her desire through these years was to be a Nurse Deaconess and in August of this year she entered the Nurse's Training School of Sanatorio Palmore in Chihuahua to take Nurse Training.

Both young women took part in all church activities while with us in Saltillo and we confidently expect them to be future leaders in Christian service.

This fall we have one candidate for deaconess training, Srita. María Martínez of Puebla. She entered the State Normal School in September and is also taking the prescribed Training Course and Piano. Her work is satisfactory and good reports come from her teachers. She has shown a willing, helpful spirit in our home life and we have reason to believe that she will become a useful worker.

Our Father has blessed our efforts during these years of work and those of us who have lived and worked with these young women feel that it has been a privilege to help them and we commit the future of their lives to Him.

The Eighteenth Annual Session of the "Unión Nacional"

Dora L. Ingrum

The Women's Missionary societies of more than ten denominations, in the Republic of Mexico, are united in what is known as the "Unión Nacional" and have as their motto, "Let us be one so that the world may believe".

This organization held its eighteenth annual session in the

Church of Gante, Mexico City, from October 8 to 11. It, in cooperation with the "Comité Latino Americano de Acción Femenil Cristiana", also had charge of the program of the Evangelical Congress on Wednesday night.

On Sunday morning Dr. Vicente Mendoza gave the opening sermon on the subject, "The Crucified Life" which was a splendid preparation for the days to follow.

The words of St. Paul to Timothy, "Take heed unto thyself, and unto the doctrine" in your spiritual life, in the home, in the church, in the world, and in social circles were used as the basis of talks presented during the devotional periods, the first on Sunday afternoon and the others at the opening of each session.

In order to be identified with the interests and problems of Christian women the "Unión Nacional" publishes the "Antorcha Misionera", "Anuario", and "Acción y Fe". The first, a missionary magazine published monthly, is full of interesting and helpful material for the societies and the individual members. The second, as the term indicates, is a yearbook with outlines and suggestions for programs for each week of the year and for a few special programs sponsered by the societies belonging to the "Unión Nacional". The third, gives material adaptable to most of the special programs of the Church. This organization adopted Spain as its missionary field in 1937. The assembly, this year, voted to continue helping this war torn nation by praying for those who suffer, and by sending as much financial help as possible to alleviate the misery, sickness, and destruction of the homes.

A temperance program was presented on Monday night which included a strong plea for social purity and the interests of peace as well as the fight against alcohol.

Some very practical suggestions for the different departments and for interesting children and young people in missionary work were presented. These will be published in the "Antorcha Misionera" so that each member of the missionary societies may have the opportunity to study them. In her report of the Missionary Conference in Madras, India, Srita. Emma Gómez gave in an interesting manner the condition of women

in that country. She made a clear contrast between the Christian and the pagan women.

The two fraternal delegates from the United States, Mrs. Esther M. de Lucero, General Secretary of the Interdominational Union of Women's Missionary Societies of the Mexican Churches, and Mrs. Marcelina M. de López, President of the Federations of Temperance in California, were received with open arms and their presence was a real blessing during the sessions.

Sra. Josefina G. de Velasco, the President, and her Cabinet had planned the program very carefully. Serious illness kept two of the officers from presenting their reports and special numbers. Others who were not permitted to attend sent well prepared papers.

As one officer has written, it seemed that not only the Cabinet officers but also the delegates were of one accord in doing what they could. Also there was clear understanding, a profound unity, a loyal fellowship, for the spirit of Christ had guided every effort on this occasion.

Pan-American Forum-Monterrey, Nuevo Leon

Anna Belle Dyck

In January 1938 Señorita Adela Solano met with a group of English students and friends of Centro Social, Monterrey, in interest of the Pan-American Student Forum. She had got in touch with the Forum in Dallas, Texas, and wanted to start the organization in Mexico. A group of twelve young people became interested, sent their names and initiation fee to the Executive Secretary, Miss Fletcher Ryan Wickham, Dallas, Texas, and soon received a certificate on which the Monterrey club was designated as chapter number forty-seven of the Pan-American Student Forum.

The Forum was organized on November 10, 1927, in Dallas,

Texas, became national March 23, 1933, and was chartered November 3, 1933. It was organized by a group of high school teachers of the local schools and professors of Southern Methodist University. It is non-political, non-commercial and non-sectarian. Its purpose is expressed in a statement made by Oswaldo Ramírez, State President for Texas, in an address given before Chapter 45, McAllen, Texas, April 14, 1939. He said "The Pan-American Student Forum has, during its brief period of activity, established chapters in the educational institutions of nine states of the Union and two Hispanic American countries, and is actively engaged in promoting our inter-American cultural relations through a planned system of cultural and social programs, and through the exchange of students and professors. The Forum is thus strengthening one of the most effective links of inter-American solidarity".

The Monterrey chapter has now thirty active members and four absent ones. It meets once a month and has been studying different Central and South American countries.

Last May Sr. Manuel Flores and his wife Vera gave a delighful program on Brazil. Sr. Flores presented a good collection of slides. Sra. Vera Flores gave some numbers in Portuguese and taught the club a Portuguese song. At the close Brasilian refreshments were served.

A few months after the chapter in Monterrey was organized, a group of one hundred and fifty delegates from a Pan-American Student Forum convention in Laredo came to spend the day in Monterrey. This gave the group in Monterrey an opportunity to get acquainted with some of the members of the chapters in the United States and to get in touch with some of the executive officers. They also cooperated with the Chamber of Commerce in planning the entertainment for the delegates. Some of the members welcomed the group at the Regina Courts and escorted them to the Federal building. There the main feature of the program was the exchange of flags. From there the delegates were taken to the Casino for a Mexican banquet and later on sight-seeing tours.

We, here in Monterrey, feel the need of companion chapters in Mexico and hope the Pan-American Student Forum will

become a strong movement in Mexico and all the Pan-American countries fostering peace, good will, and brotherhood among the American Nations.

Personals

Miss Lucile Vail of Centro Social Roberts, Saltillo, spent November 20 and 21 in Laredo, Texas, shopping.

Miss Lillie F. Fox of Centro Social Roberts, Saltillo, spent a week in San Antonio recently and had the special privilege of hearing Bishop Arthur J. Moore give an account of his recent travels in Europe and Africa. After a few days at his home in San Antonio, he left for China and Japan. In spite of the terrors of war and the tragedies and sufferings caused by it, his faith is strong that the Gospel of Jesus Christ will overcome all these things and be victorious in bringing about the Kingdom of God; that right and not might will prevail.

Miss Dora L. Ingrum of Ramos Arizpe, Coahuila, has returned from her vacation which was really a month of travel. She attended the Congress of Evangelical Churches in Mexico for ten days, the she went to Albuquerque, New Mexico, to visit her sister, and then to Columbia, Missouri. She reports a most pleasant vacation and trip.

Thanksgiving Day, by President Roosevelt's proclamation, was a week earlier than usual. A little strange it was to celebrate before the usual date, but as a cartoonist expressed it, it will take more than two days for the people of the Americas to express their gratitude. Misses Vail and Fox of Centro Socila Roberts, Saltillo, as is the custom on this national day, were hostesses to the missionary friends of Saltillo, Ramos Arizpe and Monterrey. Miss Helen Hodgson and her mother, Misses Anna Belle Dyck, Dora Z. Schmidt, Myrtle Pollard of Monterrey, Dora L. Ingrum of Ramos Arizpe, and Edith Park and Luz Aguilar were their guests, and a happy Thanksgiving day was spent.

After visiting Mexico City, Mrs. Bessie J. Liebing of San Diego, California spent two weeks at Colegio "Juárez" as guest of Miss Martha Daniels. Mrs. Liebing was charmed with Mexico and we hope she will come again.

Guanajuato misses our good friend, Mary Lunn Rodgers who is living near Columbus, Ohio where Mary Vastine and young Sam are in school. Sammy has completed his Calvert Course and is now in High School.

Sr. Gonzalo Báez Camargo very kindly gave the address at the Commencement exercises of Colegio "Juárez". It was good to have Señor Camargo with us. While here he displayed his collection of pictures of the World Conference in Madras, India.

Miss Addie C. Dyer of Puebla is spending a few weeks at her home in Chattanoga, Tenn.

Miss Jeanette Hoffmann has returned from Temple, Tex., where she underwent an operation.

We understand that Misses Arbogast, Baird, Pearson and Thomas who left Mexico in October on furlough and attended the General Executive of the Womens' Foreign Missionary Society in Pasadena, Calif., received much enjoyment and inspiration from both the trip and the meeting.

Five representatives of the Women's Missionary Society of the Methodist Church of Mexico attended the General Executive meetings in Pasadena: Sra. Josefina G. de Velasco, Sra. Elisa S. de Pascoe, Sra. Esther B. de Hernández, Sra. Rebeca T. de Osuna and Sra. Priscila Tejeda de Rosado.

Mr. and Mrs. Milton C. Davis, after a year's furlough, returned to Mexico in October, bringing new treasures of experience from their round-the-world trip to Madras.

We trust that before this issue reaches you, Dr. and Mrs. J P Hauser will also have returned from their furlough to fill the places which are peculiarly theirs and which remain unfilled in their absence.

Mexico City, D. F.:

Mr. and Mrs. M. C. Davis, Apto. 117 Bis.
Mr. and Mrs. J P Hauser, Apto. 115 Bis.
Miss Gerturde Arbogast, Apto. 115 Bis. (on furlough).
Miss Mary Pearson, Apto. 115 Bis. (on furlough).
Miss Laura Temple, Apto. 115 Bis.
Miss Ethel Thomas, Apto. 115 Bis. (on furlough).
Miss Ruth V. Warner, 3a. Sadi Carnot 73.

Monterrey, N. L.:

Miss Annabelle Dyck, Centro Social.
Miss Helen Hodgson, Centro Social.
Miss M. B. Markey, Centro Social. (on furlough).
Miss Dora L. Schmidt, Centro Social.

Pachuca, Hgo.:

Miss Grace A. Hollister, Apto. 26.
Miss Elsie Shepherd, Guerrero No. 26.

Puebla, Pue.:

Miss Addie C. Dyer, Apto. 157.
Miss Jeannette Hoffmann, Apdo. 157.
Miss Hazel McAllister, Apdo. 157.
Miss May B. Seal, Apto. 157.

Saltillo, Coah.:

Miss Lillie Fox, Centro Social Roberts.
Miss Edith Park, Centro Social Roberts.
Miss Lucile Vail, Centro Social Roberts.

Villa Frontera, Coah.: Miss Ruth E. Byerly.

MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

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IF THOU SHOULDST ASK.....

Manuel V. Flores.

If thou shoulds ask for an accounting
Of the gift Thou gavest me,
Would I care to show
My empty hands to Thee?

Fleeting pass the hours!
The blossom? 'Tis for a day—
What fruits come from the tree
The Master pruned with care?

If Thou shouldst ask for an accounting,
Gladly would I bring,
With no shame, with no dishonor
My gift, transformed now
In glorious fruitage and in sheaves
Of love and goodness.

(Translated from the Spanish.)

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Miss Pearl Hall, Sanatorio Palmore.
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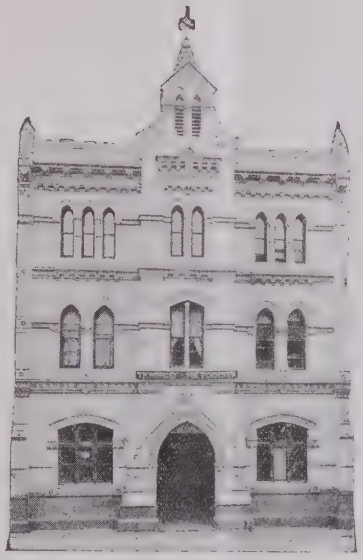

The Gante Street Church

Miss Grace A. Hollister

"I'll go where you want me to go, dear Lord,
Over mountain or plain or sea,
I'll say what you want me to say, dear Lord,
I'll be what you want me to be".

Thirty six years ago a young Christian teacher in Illinois was singing these words in the church services and, taking them seriously as she did everything else in her life. She was soon saying to the Lord, "Yes, I'll be what you want me to be". Not long after, she heard a missionary from Mexico plead for a teacher for a girls' school, and true to her promise she offered herself for the place and was soon on her way to the work which was to absorb the rest of her life.

Miss Hollister came to Sara L. Keen School for Girls in Mexico City in 1905 and taught in its Normal Department until our normal schools were consolidated in Puebla in 1919. There she continued until 1935 when that department of our educational work had to be abandoned, due to legal conditions.

Miss Hollister was essentially a teacher and was never happier than when with her girls in the school-room. "This one thing I do, teach", may well have been her life motto, and surely described her first thirty years in Mexico. During this time she was placed frequently in administrative positions which she filled with effectiveness and dignity, but this was always irksome to her and she was relieved to be back in the schoolroom. Literally thousands of girls have passed under her capable instruction and felt her calm, positive Christian influence which underflowed all her educational work. She labored unbelieveably long hours at her tasks, never once saying that the work was too hard, for she loved it. During these years she gave herself heartily also to the Sunday School work, the Young People's Societies and whatever else her time would permit. Her fine, well-chosen library shows how abreast of the times she was in every sort of work she touched,—religious education, missions,. Bible study, pedagogy and the devotional life.

Her furloughs were always employed in study, and the saying among her friends was, that Miss Hollister always registered in some Normal School before she took off her hat or even visited her family. She devoted herself to her work and loved it. Fair minded and efficient always, she aroused warm cooperation and love in those who labored with her. One of the

Miss Grace A. Hollister

teachers who had been on the faculty with her in Sara L. Keen said, "I worked with her for ten years, and never knew her to do an injustice".

Her second period of work came when she took the group of Normal girls from Puebla to Pachuca in 1935, and under trying living conditions, helped them to finish their courses in

the State schools. From that time on, she was in charge of the hostel and mothered the girls and teachers that lived there. Her industry had its outlet in the many repairs that were made in the home, and in the building of new rooms,—her especial joy and pride being the large new diningroom. As the Woman's Foreign Missionary Society could not undertake these improvements, Miss Hollister taught unending English classes to groups from the city who were keenly aware of the unusual opportunity that was theirs; thus she financed the projects. Then for the first time she was free to attend the Womens Society and at once became a leader there, and how the women loved her! She had belonged to the girls before; now the women knew her worth. She was teaching in the Sunday School, was in charge of the Junior Church and the Junior League; was called upon by the Epworth League for counsel; she was an officer in the Womens Society and worked actively on the Official Board of the church. Besides these duties she was the Treasurer of the Woman's Foreign Missionary Society and in this capacity gave much time to the care of its various legal problem. At the Annual Conference, held a few weeks ago in Pachuca, she was our gracious hostess, dispensing her hospitality not merely to a few friends but to the whole Conference. Each day a special table was prepared and filled with guests, as it was her purpose to have every member and visitor of the Conference at least once at the hostel.

On February twentyseventh, we received a telephone message from Pachuca saying that Miss Hollister was very ill and was being brought to Mexico City for better professional care than could be secured in Pachuca. A small carbuncle on the face had developed into a streptococcic septecimia; doctor and nurses worked hard but the poison had gone too far and the next day in the early afternoon the lovely spirit went Home to the Father who gave it.

Beautiful funeral services were held in Mexico City and the great number of sorrowing friends and the beautiful floral offerings testified to the deep love which Miss Hollister had inspired in the hearts of both Mexican and American friends,

Several memorial services have been held and others will be planned as the alumnae gather in their spring meetings.

Miss Hollister always thought of others first; she spoke little of herself, for her whole attention centered upon those with or for whom she worked. This was perhaps one reason that her last illness was fatal, for she so reluctantly gave any time or care to herself, and also because the first physician whom she consulted gave her no warning.

From the letters of her friends we copy the following: "It won't seem right to think of the missionary work in Mexico without Miss Hollister. You will miss her everywhere and in everything". "Can we find some comfort in the thought that Grace was called Home from her busy, active life while still doing service, rather than from years of pain and inactivity?" "We talked of Grace, of her beautiful consecrated life, her devotion to her work for the girls and women of Mexico and of our deep love for her as a friend". "I cannot tell you how desolate I feel to think that Grace is gone..... She was always a bulwark of strength to me, someone to follow, tho I could never quite keep up. I could write a volume on the good times we had together, working or playing". Her Pachuca pastor, who conducted the funeral service, said that many people had asked him whether Miss Hollister had any family and he had answered that she had a sister and two brothers in the United States, "But", he added, "we are all her family, we whom she has educated and trained, and who have loved her through the years". Another pastor, and long-time friend, in his prayer at the funeral spoke of her as "our sister, our friend, our missionary". Another of the friends said, "Miss Hollister's work, extensive as that was, represented only a fraction of her value to the Christian work in Mexico; it was her long experience, her calm judgment, her intimate knowledge of people and customs, that made her the quiet force that she was among us".

To the dear friends, her family, and to the Woman's Society in the United States, we extend our sympathy, and our tears flow with yours. Our dear friend and faithful co-worker has gone from our shight, but her great influence and lovely life will ever endure to bless Mexico.

Miss Hollister: An Appreciation

(translated) *Srita. Manuela Vargas*

(Miss Vargas is the principal of the Pachuca Girls School).

Only a short month ago Miss Hollister went from us, and so suddenly that we could not say goodbye and tell her that we loved her, as we had done on other occasions when she had gone away. But we thank God that He put her into our lives, that she gave us her friendship for these years, though at the end she had to return to Him to receive the reward which is only for those who have been faithful here on earth.

Miss Hollister lived among us, her life a beautiful example of activity and constant work. She never seemed weary nor annoyed with any task that came to her, no matter how difficult it was. In body and mind she was ably prepared to serve others, yet her spiritual preparation towered above all her other beautiful qualities. Miss Hollister's work in Pachuca was directed toward three ends: the church, the Hostel and the school. The greater part of her time and energy were given to the first two, but down in her heart and in her loving thought, I am very sure that our school, "Daughters of Juárez", and its many financial problems, held a very warm place, for she never left me alone in my perplexities.

For the girls committed to her care, she was a loving mother, careful of every interest and ready to confront whatever trouble came to them. She helped them in the most difficult of the dormitory tasks assigned to them; she awaited their going out from the school with all the solicitous interest that a mother might feel for her favorite children; she was with them in the religious services of the church with untiring faithfulness and pleasure. In the Hostel, she gave over a part of her responsibilities to Mrs. Munguía in order to care for her many English classes. She was one of the most sought after teachers in Pachuca and numbered among her pupils doctors, teachers, and high employees in the mines and railways; these it was her joy to teach and help. She was for them all the

beloved teacher, but who could not finish her course with them, because the divine Teacher called her suddenly to him. As to the Womens Society, she was its heart and soul as soon as she came to Pachuca. Because of her influence the women soon came into a new life of spiritual and material success. Every woman saw in her an example of what a consecrated life could do for the Lord. And so, though they are grieving over her departure, the society is now called the "Grace A. Hollister Society of Pachuca" and they are trying to imitate her life and service, and realize her Christian ideals.

And what was Miss Hollister to our school? She was not merely the former teacher back with us, her old pupils, but always our loving friend, interested in the welfare of every one of us. From the first year that she was here and some of the normal graduates from Puebla worked here as our teachers, she had on her heart the many needs of the school: she bought four dozen little chairs that were so needed by the Primary groups; she gave some of her English class money to buy blackboards for another of her "girls" and in the last three years of her residence here in Pachuca our school has three entirely new rooms, all built and paid for by the economies of Miss Hollister.

Miss Hollister did not come to Mexico to make money; she was never the despot; did not feel herself in any way superior to her Mexican friends; she could never humiliate anyone; she surely had learned in her own country that it is more lovely to give than to receive, and so she came here, following the footsteps of Jesus, not to be ministered unto, but to minister.

Our school will always feel a deep debt of gratitude to Miss Hollister, not for her many material gifts, no, but for her moral and spiritual power which she imparted and for her beautiful example of continual service for others. My own heart will always hold her in most loving memory.

Epigmenio Velasco

Just after sunset of a glorious Palm Sunday and as the opening hymns of the evening services were being sung throughout the city, Epigmenio Velasco entered into the triumph of a life spent in the service of his Lord.

For some time Mr. Velasco had not been in perfect health and some two and a half weeks before his passing he had entered a hospital to be prepared for the operation that seemed necessary and wise. This operation, while delicate, was successful and for twentyfour hours all went well, but the heart could not recover from the strain put upon it and it was then evident that only a few hours were left for our brother. All through his days in the hospital he had directed the plans for Holy Week, thinking of every detail and sending his helpers out on the numberless errands involved. One day he had directed his son to use a certain piece of music for the choir and as it could not readily be found, he told Nelson to take his pencil and write the words, while he, in the beautiful voice that he had all his life used for his Lord, sang the words from memory. During these days, too, he had thought constantly of his church, the personal problems of its members, and the needs of the more than a thousand souls whom he loved and served. During the afternoon, he talked with the members of the family, for he had the joy of having all present with the exception of his eldest son, Gustavo, who is in Garrett Biblical Institute in Chicago; he discussed their future and planned with and for them. There was no gloom in the room, only a quiet peace and radiant joy. A friend of the years who was asked to go into the room for a moment, looking into the smiling happy face on the pillow, could only say, "God bless you", and quickly and firmly came the response, "The best of all is, God is with us. Of that I am absolutely certain". How many, many time his voice had rung out i nthat great song he loved, "I know that my Redeemer liveth.—I know, I know". About an hour before the end came, he sent his son Nelson, an assistant pastor in the Gante Street church, to take charge of the evening service; he

asked that some of the time be spent in prayer,—"Not for me and my recovery", he said, "but that God's will may be done". Also, he asked that a call be made to all the organizations of the church, urging them to a renewed consecration to God's service. His whole thought was for the church God had committed to his care.

The news of his death shocked the entire church, for even those who knew of his being in the hospital had not anticipated

Mr. and Mrs. Epigmenio Velasco

any serious outcome. The funeral services were an amazing, beautiful testimony to the love and loyalty of the Christian group throughout the Republic. Young and old vied with one another to stand for even a few moments in the guard of honor which was maintained about the casket from the moment it was brought from the hospital until it was removed to its last resting place. Touching indeed was the scene when the family themselves asked to do the beloved husband and father this

honor. Sister churches have joined hands with ours in this great sorrow and shown themselves to be indeed all one; they assisted at the funeral services and have helped to fill the pulpit during the days of readjustment.

Mr. Velasco was a pastor for thirty seven years, ministering for the entire time to but two congregations, Trinity Church in Mexico City and the Puebla church. It was during his pastorate in Puebla that the church building was burned and the beautiful new one was erected. He held a peculiarly large place not only in Methodism in Mexico, but in the work of all the Christian forces. He was a man of broad vision, interested deeply in cooperation and union projects. He would have nothing to do with the mean or the base. His special gift of organization was marked, and his was always a self-supporting church. As a singer, leader of choirs, writer and composer of music, a member of the hymnal committee, he was widely knowns. On many occasions he was called to the United States for conventions, General Conferences and the like, and in 1937 he was chosen as the representative of Mexico (as president of the Federation of Churches here) at the Oxford and Edinburgh Conferences. With the exception of the years he was in Puebla, Mr. Velasco has been one of the strong members of the faculty of the Union Theological Seminary. As a translator and writer for the church papers he is well-known. But surely all will agree that the outstanding thing for which our brother was known was his great evangelistic spirit; this was his passion; and only the records in heaven will reveal the thousands who were won to the Christian life though his faithful efforts.

Frequently Mr. and Mrs. Velasco have been congratulated upon their very fine family; both the eldest and the youngest daughters are nurses, and had the great privilege of ministering to their father in his last illness; the other daughter, who has been for some years a successful teacher, has recently married; the eldest son is doing graduate work in Chicago and holds a pastorate there; another son is an educator here in the capital, and an assistant pastor in the Gante Street church; of the two younger sons, the elder enters the Seminary this year and the younger is still in preparatory school. All the family

are earnest Christians and the spirit of quiet confidence and submission to God's will that they have shown has been a testimony that has not only blessed the church but caused people outside the Christian circle to ask what is the power that sustains them. Mrs. Velasco is one of our best-known Christian women; she is the president of the Union of Womens Missionary Societies, and those who were at Pasadena last fall will remember her as one of the Mexico delegation. The peculiarly intimate relation which Mr. Velasco sustained with his children may be judged by what was said by one of his sons at the funeral services: "I have lost not only a loving father, great as that loss can be; but I have lost my best, my most intimate friend; the one with whom I discussed all my problems and who in turn shared many of his with me". Another testimony to his sincere life: "He affirmed with his life the word that he preached". We cannot forbear to relate an instance that has always remained fresh in memory as indicative of the spirit of this friend: Some years ago an unexpected invitation came from New York for Mr. Velasco to go to a gathering in the orient, a journey that would include a trip to Palestine. What this meant to such a man can easily be imagined. He quickly made his preparations for leaving his work for a time and came from Puebla to Mexico City, thrilling with the great things before him, and ready to leave in a few hours. As suddenly came a second cable from New York saying that another person who was already in New York would be able to go, and so Mr. Velasco would not need to come. There was no recrimination, no word of dissapointment, simply a quiet, kindly acceptance.

At the great memorial service that taxed our Gante church to its utmost capacity there were no sad hymns; at the express wish of the family all was joyful, and never have we heard the Hallelujah Chorus so well sung by our choir, though we stood with streaming eyes. At the close of the service the altar was filled with young people who there consecrated themselves to a new or renewed Christian service. The church is now in the midst of a revival campaign in which the work of the young

people is conspicuous. Thus is being so soon realized the heart longing of this great believer in the youth and lover of them, and his work will go on through the years.

Epigmenio Velasco: Honorably Discharged

Gonzalo Báez Camargo

(Translated)

A German writer once said to the Peruvian leader, Victor Raúl Haya de la Torre, that he thought we Spanish Americans are cruel. For we are accustomed, while a man is yet living, to defame him and deny him every virtue; but, on the other hand, when he has passed away, we laud him most exaggeratedly and in this undue eulogy we lose all sense of proportion. Possibly there is much truth in this statement. Yet it is also true that a man's true value may be much better estimated by the place he leaves vacant in life. This negative way of evaluating a man's life may not be at all the best way, for we should learn to appreciate a life for all that it means while it is with us. But, from whatever angle we consider it, this vacant place is a sure means of estimating value which must be recognized even by those least capable of judging a person who has gone.

But this is not the case with the distinguished Christian man who name heads these lines. It was not necessary to wait until his going, for us his fellow workers to be aware of his outstanding personality. Yet the place he has left vacant has helped us to appraise more truly his value. His going, too, was so unexpected, so sudden, that this very fact has made the loss more poignantly felt.

Mr. Velasco was, above all else, a true type of a pastor consecrated body and soul to his work. He imposed upon himself a never ending activity such as only a body as robust as his, could resist for long years. And what he demanded of himself he asked also of his fellow workers. He lived wholly for his

work and could not conceive of any person who could deny all his time, strength and enthusiasm to the work of God. His helpers sometimes thought that they were worked too hard at the tasks that were inescapable for anyone that labored at the side of Mr. Velasco. But he himself set the example and no one could refuse when he invited,—never ordered—him to do something or give some extra time to some project. Whether it was choir rehearsals or a meeting to discuss some urgent matter, he would foget time altogether and keep on working and get others to work with him with fine enthusiasm and astonishing tenacity. When he was appointed to do some particular thing, he never delayed a moment. He undertook his work with wonderful zeal and would move heaven and earth in order to complete well whatever was given into his hands.

Furthermore, Mr. Velasco was a maker of young Christian workers. And this he did never with any feeling of self-sufficiency or indication of superiority or ostentation of his learning. Yet how many of us have learned at his side the **abc** of Christian work. To be associated with him was to enter really a school for practical training in Christian work. Always with the utmost patience with our errors and imperfections, he set before us, his young assistants, an open door for us to practice and develop whatever faculties we possessed. Thus he stimulated us; not in some vague, theoretical fashion, but on the march, in the trenches, everybody working, everything in activity. His pastorate was for us his fellow workers a veritable problem-project method.

Mr. Velasco was always outstanding as an apostle of Christian cooperation. He maintained his point of view with ardor and with conviction. It grieved him deeply, sometimes he almost despaired, when there was opposition or even reticence when some special meetings on projects were proposed which sought the participation of all the evangelical forces of whatever denomination. His enthusiasm and insistent arguments were deciding factors in the formation of the National Christian Council and its General Secretary of Religious Education. For two years he was president of this Council and in this capacity attended the Edinburgh Conference in 1937. He presided at the

organizing committees of the two recent gatherings which have been of the greatest significance to Christianity in Mexico: the First National Evangelical Congress, held in October 1939 and the later National Conference of Christian Workers, set up for Dr. Mott, in January of 1940.

The Lord called him away while he was in the midst of his greatest activity, and his going leaves us the happy remembrance of a soldier who had no traces of failing or of weariness. He was unconquered either by the weight of years or by the loss of his vigor. His translation to the heavenly land was simply the honorable discharge of one who up to the very last hour of his life knew how to "fight the good fight". May his noble example be copied by many and the work he so dearly loved produce abundant fruit.

Our Missionaries: An Appreciation

Rev. Epigmenio Velasco

(Translated. Read by Mr. Velasco at the Annual Conference in February).

For me it is a very great honor and I feel highly gratified to express in the name of my companions, the workers of our beloved Church, the great appreciation and love that we have for the disinterested and valuable work done among us by you as worthy messengers of Jesus Christ.

Many of your countrymen have come from the other side of the Rio Grande river, some looking for fertile lands to plant, others seeking the rich metal of our mines, others the coveted oil of our sub-soil and still others, profitable business by which to enrich themselves. How different has been the object of your coming, dear brethren, you, inspired by the holy love of Christ, have come seeking the soul of our people, to instruct, redeem and save it.

More than a half century ago in representation of our two Mother Churches your predecessors came as valient pioneers to break up the hard soil of superstition and fanaticism, planting

with great sacrifice the seed of the Kingdom of God. Those were difficult times and those were heroes of the faith. The mortal remains of some of them rest in our cemeteries and the memory of their heroic labor is a precious legacy to stimulate us in our Christian activities.

Brother Missionaries: The Methodist Church of Mexico owes you a debt of gratitude so great that we never could pay it with money even though we were immensely rich. You have been the bearers of the material aid that our brethren in the north have sent us, with which it has been possible to erect and equip our churches, parsonages, schools and other buildings needed for the work of propagating the Gospel; with your sanatoriums and clinics you have healed many sick people, and you have relieved the precarious condition of many others who were the object of your care and attention; in your schools you have educated several generations, making these institutions centers of a social regeneration of the highest order, and impelled by the love of Christ you were the redeemers of a multitude of souls who found spiritual peace under the influence of your sincere and fervent gospel exposition.

You were the teachers of the first generation of Christian workers whom you prepared in our seminaries and then became fellow workers with them sharing in a friendly spirit not only the bitter experiences, but also the well-earned satisfactions of successful labors.

In the midst of our frequent political agitations you have shared with us our anxieties and fears, and when, because of temporary radical measures, you have had to leave the country, it was with a pained heart but with a determination to return as soon as the difficulties had been overcome. Always you returned to your field to continue the suspended work, impelled by a love and interest that only Jesus Christ could produce in your hearts.

When, on account of legal difficulties it was not possible to continue our educational work, again you resigned yourselves to the new situation, endeavoring to fit into it, but determined to conserve as far as possible your Christian influence.

How I have admired your abnegation, my dear brethren,

when, because of new governmental decrees, you could not continue to function among us as ministers, for which work some of you had been prepared, but with real abnegation you took up administrative work, so that you might continue to work side by side with your Mexican brothers in the sacred cause of the evangelization of the people.

When enemies of the liberal cause in your country have endeavored to make a false presentation of the Mexican public situation, how many times you have stood up as mesengers of peace and good will causing your compatriots to see the justice of our side or at least to understand the point of view of our government.

In no sense it is true, as the enemies of the Protestant cause have said, that you are the advance guard of the pacific conquest of Mexico. The advance guard? Yes, but of the glorious conquest of Christ Jesus as the Savior of Mexico.

When, because of our premature autonomy as a church, you saw us at times overwhelmed by our precarious economic situation, we well know with how much sympathy you have taken to heart our problems, making the necessary representations before the Churches to whom we owe our origin, becoming our advocates and seeking the needed support till we can attain complete autonomy.

We would be unworthy of the name of Christians, if, knowing the work of love, abnegation and sacrifice that you have done amongst us, dedicating your lives and giving the best you have to the service of our compatriots, fraternally sharing with us the task with all its problems, anguish, anxieties and griefs, as well as its satisfactions and joys; we would be unworthy, I say, of being called disciples of Christ Jesus, if we did not recognize with gratitude your noble and generous labor and if we did not make acknowledgement of it in some such manner with all our heart.

But that which brings greater satisfaction, which makes us feel profoundly under obligation to you, our dear brethren, is that sincere fellowship which you have shown to us the national workers and brethren in even the most humble congregations, identifying yourselves with us to such an extent

that the differences of race and culture have disappeared completely through the inflowing of the love of Jesús Christ who brought you to these lands to labor in his name. Those who best learned to identify themselves with our Mexican people have been the ones who have most completely won our hearts.

Sometimes it has been asked whether we still need you missionaries in our work in Mexico and I wish to take this opportunity to say to you, what I feel sure is the opinion of all our group of national workers, that with all sincerity and frankness, yes, brethren beloved, we do need you and we shall need you for much time to come.

Your help will be exceedingly valuable in special work such as: the preparation of lay workers, religious education, social work, education in finances, the development of rural work, etc. We need you as the necessary link that will keep us in constant contact with the pulsating life and progress of the Church in North America and more especially with our Mother Churches, so that we may receive from them inspiration and life, that we may be constantly informed of the general progress of the work and that we shall not become stagnated in our work, as might happen in a life of isolation; and lastly we need you for the pressing reason that "The harvest truly is great but the laborers are few".

Dear Missionary Brethren, receive in this hour the recognition and homage of our hearts for your meritorious work among us, and may the Lord of the harvest Himself give you that reward which we shall never be able to give to you. God grant it.

What Methodist Laymen Should do for the Advancement of the Kingdom of God in Mexico

Sr. Elías Hernández

I feel it a very great, and at the same time, a very unmerited privilege, to be invited to write an article for this most interesting magazine, "México", edited by a group of missionaries in our country. I shall be brief.

Ever since my youth I have felt a deep interest in the development of the Protestant work. I was one of the group that began the independent support of the Methodist Church in Chihuahua in 1902. The person who was really at the heart of this movement was Miss Lucy C. Harper, at that time the assistant principal of our Palmore School. She was ably seconded by Miss Lizzie Wilson, the Principal, by all the faculty and by the leading members of the new church. The young students who participated in those practices, who learned to give, to share and to cooperate, are now scattered widely, and are in all cases the leading members of their churches.

The autonomy of the Church in Mexico brought to its members new and great responsibilities, just as when a son goes out from the family shelter to form his own home. When there is no personal pride, when there is no real love for the work of an enterprise, failure is sure to come. The man who wants to live on his fellows is a parasite, a charge for his family and for society. A member of the Protestant church, if he reads his Bible, attends Sunday School and the other regular services, ought to know what he should do to assure the success of the Evangelical work. A good Christian ought not ignore his obligations: he cannot do so. Rather he should be ardent in his work, ready to cooperate, careful and exact in his giving, systematic in his contributions.

We laymen of today should feel, and be, different from the laymen of ten years ago. Then we felt ourselves to be mere members of the church, with few responsibilities. Now, we

should organize and study the problems of the church, our problems of finance, of the spiritual life, of the extension of the Gospel, of education, the home, and our relations with the whole Methodist Church and other denominations.

We Methodist laymen of Mexico must be the financial, moral and spiritual support of our churches. Our pastors and church leaders should feel our sustaining hand in every way. Our young people should feel our constructive influence, the Womens Missionary Societies should feel our sympathy, and the mother churches of Methodism in Mexico should be assured of our loyalty and have confidence in us.

But, it will be asked, or we ourselves may question, "How shall this be brought about?" It will be done only on our knees, in prayer, forming prayer groups, searching the Bible daily, reading Christian literature, and practicing Chirstian love.

Dr. John R. Mott in Mexico

Thirty four years ago Dr. Mott came to Mexico in the interests of the Y. M. C. A. which was then thinking of a new building. And while this Christian statesman has travelled almost endless miles by land and sea since that time, it seemed to need a world conflict, such as now threatens us, to bring him here again, inasmuch as the usual routes of his travel are cut off for the time being.

A National Conference of Christian Workers was set up in the capital in January and a representative group gathered from all churches of the Republic to enjoy and profit by this most unusual opportunity that was presented. It was the greatest pleasure to meet friends that our customary denominational activities do not frequently bring together, and the days passed in this fine Christian fellowship brought a blessing to us all. Selected leaders presented carefully prepared discussions on a variety of topics, some of which were the following: The Reason for Protestant Missions in Mexico; A Constructive Program for our Rural Fields; The Economic Bases for our Protestant Work;

An Adequate Program of Christian Literature; The Training of Ministerial and Lay Leaders; The Church of Mexico and Ecumenicity; The Intensification of Evangelism; Our Unlimited Spiritual Resourses; The Church, Education and the State. These splendid presentations were followed by helpful and inspiring discussions. Dr. Mott was the heart of the gathering, naturally, and for the hours of his addresses, there was surely a soul feast. His ringing evangelism and certain personal testimony to the power of Christ to save and keep under any and all circumstances, will never be forfotten. Busy professional men who could not attend all the sessions would slip in at these hours, for they felt that they were priceless. Dr. Mott not only talked about a sense of direction, but he gave it, and our Christian work is greatly stimulated by the help and inspiration that he gave to it.

An outstanding piece of translating was done for this conference by Prof. Herbert Sein, one of our fine Christian men in government educational work. Too sincere thanks cannot be given to this good friend who gave his time and splendid talent so freely for these days.

We shall not try to reproduce any of Dr. Mott's addresses here, but simply add some of the great sentences that flashed out as he went along. During his visit, Dr. Mott made an unusual number of valuable contacts and addressed a very large number of differing groups in the city. Whether we met him informally at a luncheon, or in a committee meeting, or heard him in a formal address before a great audience, he was always the kindly Christian gentleman, the great statesman, the broad-minded, far-visioned prophet. We truly thank God for the privilege and blessing of his visit.

From Dr. Mott's Addreses

Every home should be an apologetic for Christianity.

In the divine companionship, defeat and meagre results are impossible.

When the love of Christ possesses us the whole country will be evangelized.

How pitifully inadequate must seem our plans to Christ who thought and worked in terms of "all the world" and "ends of the earth".

My dear friends, it is easier to do a large thing than a small thing; it calls out our greatest energies.

I do not know of any law under heaven that prevents our being Christlike.

Christ spent a lot of his time cruising about among the homes.

In those countries where there are real difficulties, there Christ is going to break out if He is given a chance.

I sometimes wonder if I am where I ought to be if I am not surrounded by difficulties.

The only sufficient apologetic is the union of Christians.

We cannot camp out at a fork in the road—we must make a decision.

There is no such thing as a **status quo** in a movement built around a living Christ..... The pierced hand of Christ invariably points to wider fields.

There is no better way to stop a retraction than to summon to a great advance.

We must have more of the highly specialized workers.

Money is so much stored up personality..... Between concentrated wealth and associated poverty, we cannot decide which is the greater power..... Consecrated money is omnipresent and all powerful.

Wherever Christianity has had its greatest spread and greatest power, there is where the laymen were in action.

Make the gospel difficult and you make it triumphant. Christ never hid his scars to win a disciple.

He lets us into the secrets of his mind, ushers us into the most marvellous fellowship human beings can know... Christ came to give us not only length of life, but breadth of life, momentum, depth, freedom and purity of life.

I have never been so heavily burdened for the state of the world as now. But Christ is the Way,—marvellous, mysterious, adequate Christ.

We should live lives of flame like our Lord,—a flame against sin, and a flame of love for the oppressed.

Those who truly represent Christianity must endure hardness. Never did Christianity seem so difficult as now... We must make unpopular causes popular and triumphant.

No man ever drifted into great opportunities for Christ or into Christlikeness. This is done only by making up our minds.

Christ is calling us all into a large life, something that will transcend anything we have hitherto known.

Of himself Dr. Mott said: "He has never misled me..... I've served him for fifty years..... It has been a life filled with difficulties but these have been steppingstones to Him".

Our difficulties, when you get to the bottom of them, are our salvation.

God is in the habit of working miracles.

We are going to have to fight again the battles for religious liberty.

Take long views... You have met all your past problems... Truth ultimately prevails.

Prayer is the greatest single reality.

There is never ultimate defeat.

The Sunday School, the home, religious education,—I feel we must concentrate on these.

Let us have large sympathy for those who guide the State. What are our burdens in comparison with theirs? The nation is as much a child of God as is the family and the Church.

Field Notes

Dr. and Mrs. Frederick Minty of Rapid City, South Dakota, were delightful visitors recently. The Doctor's camera took home some lovely remembrances of this trip, and judging by the number of groups that have since been lured here by our friend's enthusiasm and pictures, it looks as though some tourist agency should put him on the payroll. The Mintys are outstanding Methodists in their State.

Miss Laura Temple has been in the Lady Cowdray Sanitarium for some weeks, but is now able to be at the home of a friend, and makes occasional visits to her Cuernavaca home.

The Mexico City Bible School for young women has opened very happily with twenty seven students in residence or coming for the day. The classes are held in our Balderas church.

Dr. and Mrs. Lindsay Longacre are recent guests in the city. Dr. Longacre has the chair of Old Testament history at Iliff in Denver, Colo., and finds our country intensely interesting.

Centro Social, Monterrey, was visited by a "twister", the Kansas variety, about the middle of February. A part of the roof was blown off and other damage done to the building, but fortunately no one was injured.

Miss Mabel Sensor of Aberdeen, South Dakota, recently came with a party to Mexico and since her return has been using her department in The Dakota Farmer to give her readers a very interesting account of what she saw here. Miss Sensor has always been a strong member of our church in Aberdeen.

It has been delightful to meet again Mrs. John W. Robertson of Iowa who, with her daughter and little grandson, has been spending some time in Mexico. They are as enthusiasas every one else about the country and people. Doctor Robertson, of beloved memory, was one of our fine Methodist pastors.

From the Central Conference, four of our friends are on furlough: Miss Gertrude Arbogast has been giving her time to deputation work in and about Chicago, but has recently entered the Chicago Evangelistic Institute, where she is greatly enjoying her courses. Miss Mary Pearson, with the exception of a few minutes out for a broken arm, is doing deputation work and resting. Miss Ethel Thomas has been in the University of Chicago for some work but is now at her home in Winfield, Kansas. Miss Mamie Baird, after filling speaking engagements for some months in Michigan, is now in Scarritt College in Nashville, Tenn. Our work feels dreafully incomplete with

all these friends away, and we shall be so happy to have them coming back before many more months pass by.

From government statistics we find the following facts: during the last ten years the population of the Republic of Mexico has increased 10% ; the Roman Catholic community has increased 10% ; the Protestant community has increased 100% ; those stating that they are theists, probably meaning of no religion, 600% .

The Missionary group of the Frontier Conference was well represented in the Post Madras Institute held in Mexico City from January 17-21. Those attending were Misses Irene Nixon and Pearl Hall and Mr. L. B. Newberry, Chihuahua ; Miss Ruth Byerly, Villa Frontera, Coahuila ; Misses Helen Hodgson, Anna Belle Dyck, and Myrtle Pollard of Monterrey ; Miss Dora L. Ingrum, Ramos Arizpe, Coahuila ; Misses Lucile Vail and Lillie F. Fox of Saltillo. Deaconesses Ana Delgado Villarreal and Asunción A. de Reyes also were in attendance. The Mexican pastors and District Superintendents were well represented. Dr. John R. Mott is a great unifying spirit and his messages in this Institute were heart-searching and inspired every one with new faith, courage, and loyalty.

Miss Ruth Warner has been critically ill, and upon the advice of her Secretary has gone to California to spend a month with her mother at the lower altitude. We know that such a combination of climate and mother will work wonders, and we shall soon have our friend back, strong and well.

In New Orleans, La., from March 6-11, the Woman's Missionary Council of the former Methodist Episcopal Church, South, was celebrated. With the passing of the former Methodist Churches and their unification into the one great Methodist Church, this Woman's Missionary Council is historical and this meeting was its last, and there will be a re-birth into some other Woman's Missionary organization which will be broader in its scope and may it be deeper and wider in spiritual significance and missionary interest! Mexico was well represented in this meeting. Miss Ernestina Sánchez, principal of the Student Home for Girls in Chihuahua, was the official fraternal delegate from the Federation of Woman's Missionary

Societies of the Frontier Conference. Nothing more needs to be said; every one knows that the societies were well represented. Mrs. Felicitas H. de Vargas of Chihuahua, and Miss María González, of Torreón and Monterrey, who are studying at Scarritt College, Nashville, Tenn., were in atendance as guests of the Council, and both made splendid contributions to the meeting. The missionary group in attendance was composed of Misses Lula D. Rawls and Ola Eugene Callahan, of Chihuahua; Miss Anne Deavours, of General Terán; Miss Anna Belle Dyck, of Monterrey; and Misses Lucile Vail and Lillie Fox, of Saltillo.

Miss Elsie M. Shepherd has been named treasurer of the Woman's Foreign Missionary Society in Mexico, a work in which she had ably assisted Miss Hollister for some time. She is also in charge of the Hostel for Girls, in Pachuca. This has made it necessary for the bishop to relieve her of her regular conference appointment as missionary for the Womens Work in the State of Hidalgo.

Miss Hazel McAllister has been in the Scott and White Hospital in Temple, Texas, for a serious operation, but we are all happy and grateful for her fine recovery. She and Miss Hoffmann are in the delightful resort town of Cuautla, Morelos, this year and we shall anticipate great things from their fine team work there.

One of the multitude of Spanish refugees in Mexico is the distinguished Dr. Arenales, from our Methodist work. He recently made an impassioned plea for his fellow Christians in Spain, where after thrity months of bombing, so little Christian work can be done and where now the Bible cannot even be sold.

An entirely new feature of our recent Conference session was a night devoted to the missionaries. A very fine program was presented, and mention made of practically all those who have been in Mexico since the first days of missionary effort. At the close of the service, the bishop, Sr. Eleazar Guerra, presented all the missionaries now in Mexico, with a beautiful diploma; this held gracious words of appreciation and was signed by the six District Superintendents and the bishop. This gesture of recognition deeply touched the missionaries and

made them understand what their presence and work has meant in Mexico. During the evening Mr. Velasco presented a very fine paper, written in his happy, friendly manner and which we are privileged to produce for our readers in this number of "Mexico".

From prayers at the Conference session we made these notes: At the baptism of a little child,—"Make this child the light and joy of its home". At the baptism of an adult,—"Dear Lord, we thank Thee for the church to which, when tempted and tried, we may go and find sure comfort and shelter".

The Womens Societies of the Central Conference held their second World Tea in February and at that time planned for six one day institutes through the year and decided to have framed the Constitution received by the delegates that went to Pasadena.

In Conference this story of the early days was told: In 1888 Lucius C. Smith, one of the earliest and most distinguished missionaries to Mexico, was preaching one day in the little town of Salvatierra, in the State of Guanajuato. A mob attacked the church and a stone coming through the window hit and wounded the preacher; he quietly wiped away the blood with his hankerchief and continued with the sermon, making no reference to the incident. This greatly impressed a shoemaker in the audience and not long thereafter he was converted and was the founder of the present congregation there.

We like the spirit of a group of Protestant Christians who recently began to build a little church in their village. They began mixing and drying the adobes from earth in the communal lands, as this was their right as citizens of the place. But a group unfriendly to their religious beliefs, soon secured from the town authorities a refusal to continue making the adobes. So they began again, this time using the earth from their own small individual plots. Then an order came that they should desist from using the village water in their work, and, nothing daunted, they began the expensive process of digging a well on their own land. So now the work is going on, and

some day they will be worshipping in their own little chapel, that has been fairly won by their fine efforts.

Dr. Mendoza, the editor of the "Evangelista", our church paper in Spanish, has this to say of our bishop, Sr. Eleazar Guerra, in his duties as presiding officer at our Conference: "As usual, our president has deported himself well; he was awake to all the problems, heard all the requests offered, and granted all that he could; he is enthusiastic and ardent in his preaching, makes every effort to make his hearers feel what he feels and have them enter into everything as heartily as he does; with the spirit of the conqueror and challenger of evil, he tries to reach everything and bring it under the subjugating power of Christ. In this line our General Superintendent is a great inspiration. God grant him health and strength to carry his burden. He has already begun to rush here and there in carrying on his work. In place of his Ford he should have an airplane so that he might breakfast here (in the capital), go to the Sonora field for his dinner and return to Saltillo for supper!" (This latter suggestion was really fulfilled when on the day of Mr. Velasco's funeral, the bishop left Torreón at one o'clock by plane and arrived in Mexico City a little after five, and so was able to attend a part of the service as he so deeply desired).

And concerning our union of Methodisms in Mexico, Dr. Mendoza fittingly says: "Now indeed we really seem to be getting united; this is just as we have always maintained, that the mere marriage does not made a real union, but rather the passing of the years, living together. Our two Conferences were united in 1930, we are one church, but there have always been little differences coming up between north and south, between one church and the other; there has been something that the preachers especially could not easily conquer. But now, we go to the Frontier Conference and we feel at home; our brother pastors come from there to us, and they feel at home. At last we are really feeling united. We know each other better and we love each other more. Blessed be christian union!"

Miss Sallie Lou MacKinnon and Dr. A. W. Wasson, Se-

cretaries of the Board of Missions of the former Southern Methodist Church attended this Institute and later the meeting of the Council of Cooperation of the Methodist Church of Mexico in Pachuca. Miss MacKinnon, at the close of these meetings, visited most of the stations where the missionaries serve in the Frontier Conference. The visit of these secretaries was deeply appreciated and was of great value to the whole field. In a recent letter Dr. Wasson said: "It was a pleasure to be in Mexico again. I came home with high appreciation of what had been achieved by the evangelical forces in Mexico, with great hopes for the future and with admiration for the workers".

Mexico City, D. F.:

Mr. and Mrs. M. C. Davis, Apto. 117 Bis.
Mr. and Mrs. J P Hauser, Apto. 115 Bis.
Miss Gerturde Arbogast, Apto. 115 Bis. (on furlough).
Miss Mary Pearson, Apto. 115 Bis. (on furlough).
Miss Laura Temple, Apto. 115 Bis.
Miss Ethel Thomas, Apto. 115 Bis. (on furlough).
Miss Ruth V. Warner, 3a. Sadi Carnot 73.

Monterrey, N. L.:

Miss Annabelle Dyck, Centro Social.
Miss Helen Hodgson, Centro Social.
Miss M. B. Markey, Centro Social. (on furlough).
Miss Dora L. Schmidt, Centro Social.

Nogales, Son.:
Miss Virginia Both, Obregón 360.

Pachuca, Hgo.:

Miss Elsie Shepherd, Apto. 26.

Puebla, Pue.:

Miss Addie C. Dyer, Apto. 157.
Miss May B. Seal, Apto. 157.

Ramos Arizpe, Coah.:
Miss Dora Ingrum.

Saltillo, Coah.:

Miss Lillie Fox, Centro Social Roberts.
Miss Edith Park, Centro Social Roberts.
Miss Lucile Vail, Centro Social Roberts.

Villa Frontera, Coah.: Miss Ruth E. Byerly.

MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

Vol. XXXIX Mexico, July-September, 1949 No. 3

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MEXICO

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MEXICO

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A Great Missionary

Bishop Eleazar Guerra,
Methodist Church of Mexico

The death of Miss Laura Temple, missionary to Mexico since 1902, was the cause of heartfelt grief in the Methodist family of her adopted country.

The majestic figure of Miss Temple rises before us as a flaming sun which sheds its healing rays in every direction. This outstandingly noteworthy ambassador of Christ came to Mexico with the spirit and vision of the pioneer blazing new trails in the field of education, that the love of Christ might touch and transform all who came under its influence and power.

With pride in her undertaking to fulfill a need of the church and the community she built the SARAH L. KEEN school which, educationally speaking, ranked among the first of its kind in the capital. Later, with the same clear vision which characterized Miss Temple, she endeavored to meet the needs of the hour and of the future by purchasing a large tract of land in a completely isolated section of the city. This she desired for an industrial school for underprivileged young women of town and country. Today it stands as the dormitory for those who attend the larger and modernly equipped LAURA TEMPLE school built to the right of the original building. The property is now flanked on one side by a growing industrial section, and on the other by an aristocratic suburb.

Her largeness of heart encompassed the poor and the suffering. As she walked the city streets after dark, she was moved with compassion at the street waifs seeking a night's rest in the sheltered corners of store fronts. LA GRANJA school stands as a monument to her interest in their prysical and spiritual welfare.

It was my privilege to cultivate her friendship during her

years of rest from active labor and it was illuminating and gratifying to learn that her love for Mexico was deep and sincere, and her identification with her people complete.

On the day of her funeral the Methodist Church of Mexico paid homage to this beloved teacher and friend remembering with gratitude and admiration her indefatigable spirit of advance in the field of Christian education.

Her exemplary life of love, service and triumph will serve as an inspiration to the missionaries who follow in her footsteps. May they too strive to remain faithful to the Master who has called them to leave all, take up their cross daily, and follow Him.

A Tribute

Sarah Alarcon, Principal
of Laura Temple School

Laura Temple was one of the most distinguished missionaries sent to Mexico by the Woman's Foreign Missionary Society.

Miss Temple came as an educational missionary, but her vision and business ability were outstanding natural aptitudes. She counted among her friends many persons in high government circles, in business, and in cultural centers such as the University of Mexico. During the time that lawyer Justo Sierra was Secretary of Public Education Miss Temple was appointed a member of the Board of Education. Her life was a great inspiration to all who dealt with her.

Many of her friends were among the poor. How often we went with her to Cuernavaca to help in the Christmas celebrations. Lovingly she was called "little Laura" and everyone accepted her invitation gladly. She gave them a program of Christmas hymns an appropiate message, and distributed candies and toys. Their problems were her problems: to one she gave advice, to another hospitality; and if one sought work she gave him a letter of recommendation. No one who went to her for help left without it.

Miss Temple constructed schools, First, SARAH L. KEEN and later, the Industrial School, which is now the LAURA TEMPLE. The first was closed and the building sold, but the spiritual work carried on in so noble an institution will remain in the hearts of its alumnae. They can be found working in different parts of the country, with the same high ideals this institution

implanted in their hearts and minds. The second became a reality after fighting the opposition of all those who thought it absurd to establish an educational institution so far from the city. With the passing of the years the school is now situated in one the best subdivisions of the capital.

Her last work was the founding of an agricultural school, LA GRANJA, under the patronage of the Rotary Club. It is still providing a home and education for homeless boys.

Honor and glory to so worthy a woman! The remembrance of Miss Temple will linger long in our hearts, and her work will continue to bear fruit for Mexico.

Friend and Co-Worker

Ethel Thomas, Director of
Industrial Hostel for Girls

We remember Miss Temple, not in her declining years and with failing strength, but in the bloom of her young womanhood as she came to take her place at the side of Miss Harriet Ayers in the school that then existed, THE DAUGHTERS OF JUAREZ. We remember her as we see her seeking a new location for the school, drawing plans, building the institution well known as Sarah L Keen; we see her perfecting the Normal school that long held preeminence among the city's institutions of learning, molding the lives of women who now stand among the educators of the country.

Always able to cooperate with others and to share responsibility, we see Miss Temple working through difficult years with such outstanding women as Grace Hollister, Dora Gladden, Concepción Perez and others, - women, who by their marked ability and cooperation made possible Miss Temple's work in wider fields. Miss Temple as treasurer of the Missionary Society had direction in the welfare of other institutions, and always a broad interest in the social and cultural movements of the day.

We see Miss Temple in the hard years of the revolution remaining in the country and protecting the properties, not only of our own mission, but those of other denominations as well. In the face of the revolutions, seeing the great need that existed for a grade and home arts school, Miss Temple secured land for the Industrial School outside the city limits in a place of little promise, apparently. We see her walking miles each day as she came and

went, building up the property, directing planting, gathering funds to augment those received from the Children's Misionary Societies in the States. Finally, with brick fired on the ground and other materials obtained, the present Industrial Hostel was built, then school and home.

A nucleus of students from Sarah L. Keen came to live on "the farm", prominent among them Sarah Alarcon who a few years later returned to begin her work as a teacher, later to become the principal of the school. An attack of bandits while Miss Temple was on a vacation caused the temporary abandonment of the school. It was then that Miss Temple returned to find the building gutted by fire through the treachery of a caretaker. Undaunted, she set about to rebuild.

But all was not work with Miss Temple, athough for that she had a remarkable capacity. Archeological studies and expeditions may not rank as diversion, but for Miss Temple they were, at least, an unfailing interest during her time in Mexico.

Miss Temple was always as young as the people she was with, delighting to welcome in the Keen home young people, especially those who for the first time in Mexico needed friendship and guidance. The quality of her friendship and the esteem in which her opinions were held may be seen in letters from Dr. Butler who addressed her often as "Dear Empress". Her fun-loving nature was always in evidence. Miss Carnahan, long Secretary for Mexico, hearing someone at home say of Miss Temple that she seemed to carry the burdens of the world's ills, replied, "Hmph! the imp of the mission."

There was never a new missionary who came to Mexico who was not in some way introducted to interesting people and places and novel situations. Rosetta Rodgers, who followed Vernice Gelvin as pioneer at the Industrial School, says, "No one will over know what Miss Temple meant to me. She came out almost every day. When rumors of bandits or revolution came, Miss Temple was with me at the School. She was the light of my life during my sojourn in Mexico."

A woman of keen insight, of far vision, of statesmanlike qualities and indomitable faith, Miss Temple was ever reaching out to accomplish whatever good she considered urgent. Not least among such undertakings was the securing of the establishment of La Granja by the Rotarians for boys left homeless in the revolution. Loaned by the Misionary Society for this work during her last term of service, Miss Temple lived in the school as it was being built and enlarged by the urchins themselves. Inspired by her own

devotion she was always helped by some rare spirit; this time it was young Mark Cuñas. Togther they rebuilt lives, created an institution, continuing still, from which have gone out young men useful in many walks of life, earnest and grateful to Miss Temple who made their transformation possible. This year of primitive living and endless walking, at the close of a mission career told upon Miss Temple's physical forces, inexhaustible as they had always seemed.

Less active, she lived her last years helping young men in the government school, "La Escuela Indigena", visiting different cultural missions, inspiring and directing her GRANJA boys. Finally, in her quiet little home, cared for by her devoted hurse and friend, Mrs. Bertha Bioletto, she ended her life of usefulness in loving companioship with the reighbors of her village. Touching were their tributes at the time of her homegoing.

We remember you, Miss Temple. May God give us grace to carry on the work you so nobly began.

THE CALL TO BE A MISSIONARY

For my own part I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter?

Away with such a word, in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering or danger now and then with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and sink; but let this only be for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high, to give Himself for us. — DAVID LIVINGSTONE.

As thou hast believed, so be it done unto thee!

Matt. 8:13

Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries: "It shall be done!"

The New Laura Temple School Constructed on the Property of the Former Industrial School

Sarah L. Keen School Founded by Miss Laura Temple

He Came Seeing

Mrs. J P Hauser

The Dakota Conference was in session in Rapid City, that unique gateway to the marvellously beautiful Black Hills country, and we had been sitting about the tables in happy fellowship at the Dakota Wesleyan banquet. We had been reminded that our college is undertaking a unique step in the complete integration of the practical Christian life into all its departments and we learned that through the new courses that had been added to the regulation curriculum, the students, too, were catching the vision of the president in his desire to make central the discovery, utilization and proof of spiritual law.

We left the tables and slowly drifted to the sanctuary above and as we found our seats there were friendly greetings here and there, but as the glow of the afternoon faded no lights were turned on and as the shadows deepened a quiet came over the sacred place. Dim figures moved over the platform and then, as a soft light began to glow, we saw a lovely mother with her blind son, a young lad in his flower of life. Earnestly and skillfully the actors carried us on through the years, the miracle is wrought, and "he came seeing". Then the tragic moment comes, for "they cast him out" and from the young man's heart is wrung the wail of the cost of sight. Yet, as he counts his gain of sight and with it the friendship of the beloved Master, against his loss of religious and social place, he accepts the cost of the loss and stands amid it all with shining face. No wonder he leaves his audience in heart searching thought. Thus the students are using their talents to carry the Christian message.

Some such spirit seems to pervade the Conference also, for we heard the story of how a keen successful business man had been hearing God's voice for some years ,then finally yielded his all, and is now doing a glorious work in the pastorate. Then there is the young man with his degree in engineering from a nearby State university; he also has been struggling, but finally said to his father, "Dad, you will just have to get on without me in the business; I must go". And he is finding peace and deep joy in the Methodist ministry. On Saturday evening there was a beautiful ordination service and it was interesting to note that one of the candidates, a tall, fine looking gentleman, wore his doctor's gown as he took his elder's vows. He comes to us from a college faculty,

his wife having been the dean of women, and, after having served a charge together with his college work, this man now leaves all else to follow the Master in the greater task of the ministry of soul-winning.

Here is another business man, who has been interested in youth camps and has helped in the establishment of them. Recently he has felt so keenly the importance of this work that he has left everything else and now gives himself completely to it. Just a few days ago when our camp at Lake Poinsette was opened for the season, the charming new home of this leader was shown to the visitors, the splendidly equipped dining hall was inaugurated and the new Hammond organ was dedicated to its high mission. The camp will be filled every day of the summer and it, with our other camp at Pactola, high among the glorious pine woods in the Black Hills, will do its part in bringing group after group of young people, adults and children into closer relation with their Lord who too loved the out-of-doors.

What a Conference of young men this is! There is not a vacant pulpit. And although there are some twenty or twenty-five young men who are preparing in college or seminary, there are still five students at Wesleyan who are looking to the ministry and would be glad to have a student appointment, for they are already licensed local preachers, but there are no vacancies. This is rather an unusual and significant fact, we understand. And note the church buildings as one travels over the State. Gone forever are the drab, stuffy, ugly places of worship; even the village churches have remodelled their sanctuaries and carry on a beautiful devotional service. Hammond organs are the common thing. The lawns and trees about the church are carefully tended and look, even to the passerby, as though the people really love the Lord's house.

Then we had the great joy of driving up to the wonderful Rushmore Memorial. Naturally we had seen pictures of it and had read notes as to the relative length of Washington's nose, together with other interesting but on important details. But one forgets all this when the glorious reality bursts upon one's sight. The marvellous mountain vastness, the clear, white shining face of Washington, Jefferson, a bit more timid, Theodore Roosevelt, intrepid as he stands for clean government, and the great Liberator, rugged and sincere, -whichever way one sees them, and from whatever angle, they grow in glory, and one feels as though one must go on with the task they have begun. This is the secret of

these four great souls, that they, too, "came seeing" and in their service to their country followed the Master of man. And this is just the secret of this Dakota Conference. Here are men using their talents and skills in God's service, men who "came seeing" and now are making it their task that others, too, may come to see, as they do, the face of the dear Master and, leaving all, be ready to follow Him.

A Venture in Good Will

Our Work Camp (if such it can be called) came into being very suddenly. It is the result of the interest of Harlan Jones, one of the original Brothers Ten, and his belief in the possibilities of this type of work in the building of International Friendship. He had worked for six weeks in a similar project in Cortazar in 1943. Therefore it was no surprise to hear that he not only had interested four boys in the men's work camp but that he also had four girls who would like to share the same experience. As there was no established work camp for girls in Mexico, he remembered Cortazar as a place where the girls could make their contribution by sharing in rural projects. Cooperation was requested and gladly given. Since arriving in Cortazar on June 27 the girls have found the weeks extremely busy ones. In spite of the handicap of neither understanding or speaking the language, they have found that it is possible to share experiences and ideals. Only time can tell what the impact of their presence has meant to the community. So far as the church people are concerned both they and the girls have realized that

> In Christ there is no East or West,
> In Him no North or South,
> But one great fellowship of love
> Throughout the whole wide earth.

Mamie Baird

Trying to identify ourselves with Protestantism and Methodism in Mexico was not difficult by any means, but trying to convince the people that it held a dynamic experience for them too was something different. There is however an instance where

I feel the soil is ready to receive the seeds of the Gospél and with care and instruction can truly grow to become of tremendous value to the church.

We were called one day to a very modest home to give an injection to the mother. Before we left, she asked me to see hér son who had been ill for five days. I found that he was critically ill with pneumonia. The doctor was called and penecillin injections ordered for 36 hours at three hour intervals which meant that I should stay with him most of the time to administer it. I was grateful for the opportunity, not only because it was service I could render, but also because it was a means of bringing them closer to God.

The young man made a rapid and thorough recovery. On the first Sunday he was able he came to the church to give thanks to God for his recovery — the first time he had ever attended the Protestant church. The following Thursday found him in church again. I pray that he will continue to attend; that he may come to know Christ as his own personal Saviour and that he, too, might become inspired to live and work for Him.

Mary Matsuda, R. N.

Because I am a school teacher's daughter I have been greatly interested in the schools of Mexico, particularly the one we saw in Jaral, a nearby town. The classrooms are very bare and unattractive with as many as 90 first grade pupils crowded into one room. The desks and benches are crude and unpainted, no glass in the windows. The principal at Jaral pointed with pride to the new rooms that were going up and also to the new lavatories, first of their kind in that village. Although it seemed so hopelessly inadequate, it is through such schools that progress is being made in Mexico. It is also here wherein lies most of the hope of Mexico in the future.

We arrived during the recess period and after the necessary introductions inmediately went to work teaching them games — Three Deep, Flying Dutchman, Pop Goes the Weasel. Because of our lack of Spanish we almost ran our legs off demonstrating how to play the games. Later in the classrooms we taught the the round "Fray Felipe" which is the Spanish version of "Are You Sleeping, Brother John?"

On our second visit we found the whole school waiting for us and were greeted with shy smiles and "Buenos días". More games followed (more running for us also) and then we showed

some film trips of life in the U. S. A. Before we were allowed to do this they were carefully inspected by a member of the school board who politely informed us that no religion was to be taught in Mexican schools. Because we were foreigners and Protestants we had aroused suspicion.

The visits to Jaral impressed me even more deeply with the great need of the people — our little work is just a drop in the bucket, yet it is proving to be a wonderful experience in fellowship that crosses national and lingual barriers.

Margaret Bullock

"It is true that all human beings have the same dimensions, senses, affections and passions, but these affections and passions are not all aroused by the same things, and there lie the seeds of misunderstanding and conflict imbedded in culture". True, we' ve observed and experienced differences in the Mexican ways and methods and can't help but find ourselves comparing the market place at home when we're strolling thru the "mercado". But noticing those things we have in common, the times we've enjoyed together, has truly been more fun. We have found that people love to eat, talk, work, and play just as do our friends back home, perhaps eating different foods, conversing in a different language, working at different jobs and playing different games, yet the similarities in their living are more striking than the differences; the latter adding to the thrill of sharing and exchanging methods and ideas. A common enjoyment in which we've spent hours is in the fellowship of song, sharing the songs we knew, and with joy and spirit singing the well-known hymns together. The children, too, have had as much fun in organized play as we have had in organizing their recreation period. The generosity and hospitality of the people we've found to be the same as that found wherever people are striving to be the best Christian they know. However, the most wonderful similarity was in finding that people, too, are filled with the love of God, working toward the same ultimate goal, toward the same Kingdom, striving to make this world an earthly dwelling place for God in man.

Leona Wright

The experiences of four American girls working in Cortazar, Gto., as part of the Methodist College-age Workcamp would hardly

be called an adventure by most people, but we consider them such. In an area 99% Catholic, working with the Methodist church is a challenge. Representing American women and their entirely different way of living offers many more opportunities to help the women in this part of Mexico. The country itself was thrilling to us, but our contacts with the people have proven to be a great adventure in international exchange. We have tried to help these people some by contributing music, recreation, nursing and some instruction in nutrition, but most of what we have done has come from the increase in understanding between our countries. We learned from our friendships with them, and they learned from their friendships with us. Being transplanted to an entirely different culture has been a wonderful education in itself, but we feel that through the children and young people that we have come to know so well, we have learned to appreciate the possibilities that Protestantism and work-camp experiences have in Mexico's future. We pray that we may have contributed something lasting to the people with whom we have come in contact, that they may come to a fuller realization of the love of Jesus Christ because four girls came down from the United States to spend a summer with them.

Kay Bradshaw

Introducing

Pauline Willingham

"Dios es amor" — these are the words which met my eyes as I entered the Methodist church in Monterrey. There were three other verses of Scripture on the walls but I could not get their meaning since my vocabulary in Spanish is very limited. But after all, one could meditate for a long time upon the first: "God is love". No doubt the minister was giving many illustrations of the love of God in his sermon, but the words fell heedlessly upon my ears, which I heard but did not understand. Unconsciously, my ears listened with eagerness trying to catch a familiar syllable but nothing seemed to make sense.

I was thankful that I understood "Dios es amor" — but did

I? Who is able to understand the love of God? "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his kindness toward us through Christ Jesus". (Ephesians 2:4-7).

Yes, "Dios es amor", and how grateful am I that at least in a small measure I can comprehend the "exceeding riches of his grace in his kindness toward us through Christ Jesus".

I can see many opportunities to be helpful here in Monterrey and hope to be able soon to speak Spanish so I may launch out on a sea of ideas. The weather will not be fair at all times, but our Pilot is reliable at all times and under all circumstances.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?..... Nay in all these things we are more than conquerors through him that loved us" (Romans 8:35, 37).

"Dios es amor". May these words meet the eyes of many Mexican people who have not heard the "good news"; that they too may be born anew into the kingdom of God.

Work Camp Testimonies

Every experience in life leaves some effect upon the spirit Although the nature of the particular incident plays a large part in the final effect on personality, yet the set of the soul also determines the spiritual effect of the experience. Thé work camp is a technique in youth work designed to help needy people in the name of Christ as a part of the social service program which the church should carry on. At the same time it is impossible for work campers such as the eighteen students in Zacapoaxtla, Puebla to spend six weeks in an endéavor such as they are undertaking without experiencing definite spiritual values. Following are a number of statements on the part of the campers as to the spiritual significance of the experience of the work camp in their lives.

Wesley Matzigkeit

"To see Protestantism and Methodism in action in a

foreign land has been a very interesting experience. Now the difficulties of minority group are clearer to me. Not enough church minded people in the United States know or realize the needs of their fellow Protestant workers."

"This camp has meant close fellowship with people who profess a strong faith in God. It has been a Christian service as well as an expression of love for a foreign people."

"The Work Camp has been a great experience in my life for several reasons. It has given me a very different view of the life of a missionary and has made me realize more strongly than ever that our work for the Kingdom must be physical as well as spiritual. The Camp also has shown me what a group of young people can do to help others and thereby advance the Kingdom of Christ."

"The Camp for me has been an opportunity to see the Mexican people in their real environment and not only from a tourist's viewpoint. To know these people as they really are, in all their simplicity and sincerity, is truly an inspiring experience."

"It has been an expression of God's love in the heart of Christian young men for their fellow man: an expression in which our services could help to portray the ideals and principles of Christian living in their most common terms."

"My experience in the Methodist Work Camp in Mexico has provided an opportunity for a practical expression of my Christian faith and spiritual growth. It also has given me a chance to become acquainted with the real people of Mexico; this interchange between Work-Camper and Mexican has been of great value.

"This Camp has convinced me that we must be essentially worldminded in all our thinking and actions."

"The Work Camp has provided an opportunity for a group of diverse students with a common purpose to share the important social work of rural Mexico. Fellowship with like-minded persons in the service of people who need assistance has been the ouststanding derivation from the summer experience. To know that one is helping in some way to further the Kingdom of God on earth has made this a rich and rewarding project."

"The summer Work Camp has given me the spirit of love for the Mexican people which Jesus preached we should show for our neighbor. Also I have grown spiritually from living in Christian fellowship with such a fine group of young men."

"Primarily, I proved to myself that Christianity needs to be spread by example, just as much as by word. I have been

given an excellent opportunity to express myself in acts of Christian love. The group itself, working for the furthering of the Kingdom of God, is enough of a religious experience to make this Work Camp unforgettable."

"This experience has helped me appreciate the talents and characteristics of the Mexican people. I've enjoyed trying to cooperate with all in spreading Christian love."

"Having lived and worked with such a fine group of young Christian men has been the richest experience I have ever had. It was wonderful to take part in a piece of Christian work that helped those who really need help."

From the Bishop's Office

Eleazar Guerra O.

On invitation of Bishop W. Angie Smith, I had the privilege of visiting the annual conferences of New Mexico and also Eastern and Western Oklahoma, all of them directed by this dynamic young bishop of the Methodist church.

Bishop Smith and I have been friends since our University days and since then he has become a distinguished leader of Methodism. The annual conference of New Mexico, held May 18-22, demonstrated a fine spirit of supporting the glorious plan of Advance for Christ and His Church. I had the opportunity of bringing fraternal greetings to the conference and of attending several sessions. Bishop Smith was tireless in caring for the slightest details and in presenting his suggestions opportunely. Hence the conference closed with general optimism, every worker having determined to fulfill his own particular commission in carrying out Methodism's plan of Advance. Reverend Leland Legg a well known Methodist preacher, manifested special interest in the work of the church in Mexico and sincerely offered to help with OUR program of Radiant Evangelism.

It was in the beautiful Boston Avenue Methodist Church of Tulsa, Oklahoma that the annual conferences of Eastern and Western Oklahoma were held. Oklahoma is one of the most powerful centers of Methodism, and due to the existence of rich oil wells, our Oklahoma Methodists are in a position to support liberally the work of the church. On the opening night more

than 2,500 persons were present, including 800 pastors and 5 bishops. Mr. Roy Lundy, the mayor of the city, gave the official welcome, and the opening sermon was delivered by Bishop Charles C. Selecman, former president of Southern Methodist University and one of the most prominent bishops of Methodism. Other bishops as S. Frank Smith, the brother of W. A. Smith, Bishops John C. Broomfield and Wilbur E. Hammaker, also spoke on various occasions. It was Bishop A. F. Smith who preached the commemorative sermon at the tenth anniversary of the union of the two Methodisms of the United States. The Lord's Supper, served to more than 2000 people, and the music furnished by the Boston University choir, were experiences long to be remembered.

I was again asked to address these two conferences and it was encouraging to be received with such a generous spirit of fraternal affection. In response, promises were given to aid in the work of the Methodist Church of Mexico.

I am happy to report that through the initiative of Bishop Smith the conferences of Oklahoma have definitely chosen Mexico as the country to help with their special gifts; thus it will soon be possible for us to acquire a new building for church offices, a home for the printing press, parsonages for preachers and homes for district superintendents,—all for the honor and glory of God in Mexico.

Bishop Smith was the gracious host in spite of his many occupations and I had the pleasure of meeting many former friends, among them the great preacher and philanthropist, Rev erend Perry McArthur. It is Mr. and Mrs. McArthur who are supporting our new missionary, Dr. J. Groves, and who have just given twenty-five scholarships to young men in training for the ministry.

These two conferences are showing an active missionary spirit, both in the foreign field and among the Cherokee Indians of Oklahoma. Bishop Smith has set the example with his dynamic spirit and zeal for personal evangelism. His heart has a sincere passion for bringing souls to the feet of Christ, and during his administration the Methodist Church will receive a great blessing.

The fellowship enjoyed during the sessions of these two conferences has made me more eager than ever to serve my beloved country in the name of my Saviour, Christ Jesus.

Field Notes

The Reverend Mr. and Mrs. Perry McArthur of Oklahoma City are spending a few days in Mexico. Mr. and Mrs. McArthur are particulary interested in the education of our ministerial students. Rev. McArthur was guest speaker in two of the larger churches of the capital on Sunday, July 21.

Summer guests who have made their home the Methodist Training School for Deaconesses while in Mexico have been Mrs. Hope Graham, retired teacher and principal of public schools in Chicago, Illinois, and her grand-daughter, Joan Graham; Mrs. Albright, Spanish teacher in Sunny Hills School, Hokessin, Delaware, and Miss Allena Luce, director of the Spanish department of a private school in Boston.

Miss Lucy Eldredge, representing the editorial department of publications for youth of the Friendship Press, New York, was a welcome guest to Mexico. Miss Eldredge made a study of the problems and needs of the Evangelical youth groups in Mexico for the purpose of collecting material for a mission study book on Latin America.

Summer is holiday time for Americans and many who love Mexico return to enjoy the beauty of the country and to escape the depressing heat of the States. Among them we mention: Dr. Ethelyn Davis, daughter of Dr. and Mrs. Milton Davis, and Miss Esther Treviño of Houston, Texas; Dr. and Mrs. Willard Steele, and their daughter Mary Bashie and her husband, of Chattanooga, Tennessee.

Miss Mabel Taylor, former principal of Sarah L. Keen College of Mexico City, is again with us this summer. She finds an enthusiastic welcome on every return visit to Mexico. At present she is on the faculty of Randolph Macon College for Women, Lynchburg, Vigirnia.

We are sorry that Miss Ruth Warner is unable to return to Mexico because of the continued illness of her mother.

Miss Helen Hodgson is spending her vacation with her mother and brothers in California.

Miss Daphne Swartz transferred her valuable volunteer service from the Deaconess Training School to the Puebla Hostel in order to give Miss Gibson a needed vacation.

Miss Clara Gibson and her sister, Celia Gibson, spent a happy month visiting places of interest in the Republic. Miss Celia Gibson returns to her missionary labors among the Kentucky mountain people the middle of August.

Rumors from the north of Mexico are that Miss Lucile Vail spent her holidays in California, and Misses Pearl Hall and Pauline Willingham together enjoyed a trip to Guadalajara, Jalisco.

THE MISSIONARY PLEA

"Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word men will not heed.

Pray for us! We are but vessels frail;
The world's appalling need would crush us down,
Save that in wisdom we behold the crown
Upon His brow, who shall at length prevail.

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the kingdom of God's Son.

Our King shall triumph in the world set free,
We shall behold it! Lo, His Word stands sure,
With joy His chosen ones His reign shall see!
Pray for us, that we may endure."—SELECTED.

Mexico, D. F.:

Dr. and Mrs. M. C. Davis, Apto. 117 Bis.
Mr. and Mrs. John S. Groves, Apto. 117 Bis.
Mr. and Mrs. Claude R. Kellogg, Apto. 117 Bis.
Mr. and Mrs. Wesley Matzigkeit, Apto. 117 Bis.
Miss Gertrude Arbogast, Humboldt 39-22.
Miss Dora L. Ingrum, Apto. 117 Bis.
Miss Orlene McKimmey, Mariano Escobedo 291. Col. Anáhuac. D. F.
Miss Mary N. Pearson, Sadi Carnot 73.
Miss Ethel Thomas, Mariano Escobedo 291. Colonia Anáhuac, Distrito Federal.
Miss Ruth V. Warner, 5952 Stafford Avenue
Huntington Park, California.

Monterrey, N. L.

Miss Ruth Byerley, Apto. 446.
Miss Anabelle Dyck, Apto. 446.
Miss Helen M. Hodgson, Apto. 446.
Miss Dola L. Schmidt, Student Hostel.
Washington 208 Oriente.
Miss Pauline Willingham, Apto. 446.

Puebla, Pue.:

Miss Bertha Baker, Apto. 157.
Miss Ola Eugene Callahan, Apto. 157.
Miss Clara Gibson, Apto. 157.
Miss Elsie Shepherd, (on furlough).

MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

Vol. XXXIX Mexico, October - December No. 4

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in one!"

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MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

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"And the glory which thou gavest me I have given them; that they may be one, even as we are one."

"That Jesus the Lord really prayed most earnestly that all those who should believe on Him should be one, even as He and the Father are one, no one can doubt. The New Testament cannot be altered on this score. Neither can it be denied that our Lord went so far as to affirm that this oneness of believers was the necessary condition in order that the world might not only believe but KNOW that Jesus had been sent of the Father to redeem mankind. As if the Saviour should say, "If the world is ever to be won and brought to a living, saving faith in ME, My followers must be one--one even as I and the Father are one." That Jesus not only made the winning of the world to HIM to hinge on the oneness of believers, but that He also made the staement that "the perfecting of the saints" was conditioned on their oneness ("that they may be made perfect in one" John 17:23), it is not possible to question. We may put these things aside as minor issues by our contrary attitude, or persecute those who zealously champion them, but that will not alter the fact that they burn as an infinite passion in the heart of our Lord. . . .

It was not a mere chance, a coincidence, that just as He entered upon the Via Dolorosa He should pause to pray for the oneness of His followers. The Cross, which now loomed so sharply before Him, brought this very matter to a focus, for the simple reason that it was for the consummation of this longed-for oneness of believers that the Cross was inevitable. Jesus the Lord would die on Golgotha's hideous tree, not only that men might be forgiven and reconciled to the Father, and themselves brought to a cataclysmic rupture with all sin through a participation in that death, but also that, having been reconciled to the Father, they might be reconciled to each other and fused into one as the family of God. This oneness of believers in the mind of Jesus was a necessary adjunct of salvation itself. The very core of it was to be perfect oneness. This, in view of the fact

that sin always divides, puts men at variance one with another. Sin not only separates man from God, but because he is separated from God, it separates him from his fellowmen. Sin means war with God, and, therefore, war among men. Sin thrusts a dagger into my brother's heart, for it makes me cold and hard and cruel as to his fate. "Myself first and only", is the language of sin. The flesh knows no other tongue. But salvation as it is in Jesus reverses the order. The new life in Christ unites me to my brother and makes us one. The new life in Christ rejoices only when all is well with my brother and gladly suffers in order that all may be well with him....

Ecumenicity is oneness based on ecclesiastical order. We decide to "get together". But the oneness of the Upper Room High-priestly Prayer goes far, far beyond. Its basis is the Cross. It springs from the crucifixion, the death and burial of the "old man", and the consequent resurrection of the new with Christ. It presupposes "life in the heavenlies with Jesus." From the center to circumference, this oneness for which the Master prays presupposes life in Him. Christ must be its Alpha and Omega, for the reason that the faintest trace of self-life mars the picture. "Uncrucified flesh" is a dagger pointed at my brother's heart, even when there there is seeming peace.

Paul gives the matter inspired expression in the classic Ephesian passage in Chapter 2. Speaking as a Jew to Gentiles he says, "For He (Christ) is our peace, who hath made both one, and hath broken down the middle wall of partition between us (Jews and Gentiles)" (Eph. 2:14). The former enmity has been abolished. Christ the Lord has reconciled both unto God in one body by the Cross, having slain the enmity thereby, in order to make in Himself of twain one new man, so making peace. The entire passage should be appropriated on our knees, as it were. It is the very thing Jesus had in mind when He prayed in the Upper Room for the oneness of His people. This was His goal as He went to the Cross. It was on Golgotha that this oneness was consummated. Ecclesiastical legislation could no more usher it in than the League of Nations could bring world peace....

A deep application of the Cross in the power of the Spirit to our flesh life, with a consequent overthrow of all pride and the life of nature, ever results in a vital participation in the Body-the church as the mystic Body of Christ....

"For by one Spirit are we all baptized into one body, whether

we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" 1 Cor. 12:13). " For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (1 Cor. 12:12).

NOTE: From CALVARY'S WONDROUS CROSS, a recent publication from the pen of Dr. F. J. Huegel, professor of theology, Union Evangelical Center, México, D. F.

Co-operation and Unity in Latin American

Prof. Gustavo Velasco, manager
Union Publishing House,
Mexico, D. F.

THE FIRST LATIN AMERICAN EVANGELICAL CONFERENCE

Representatives of twenty denominations from fifteen Latin American countries, with visitors from Spain, France, Great Britain, and the United States, gathered together in Buenos Aires for the first Latin American Evangelical conference. The meetings were held from July 18-30 in the Union Theological Seminary.

The idea first came from the Evangelical Council of Mexico. True, there had been other meetings before: Panama in 1916, Montevideo in 1925, and Havana in 1929; however, this conference was the first initiated, organized, and directed by Latin Americans. They felt the need to study together certain aspects of the work, and to develop a strategy to strengthen a united effort for the advance of the Kingdom of God in Latin America.

In an inspiring letter addressed to the churches, the Conference declared its strong unity in Christ in spite of denominational or national differences. It recognized the need of denominational variations which enrich the human experience, but expressed the determination that it will not be an excuse to separate us. Rather, we will maintain unity in Christ. One will never forget this spirit and communion in our Lord which permeated all the Conference.

Presiding was Bishop Sante Uberto Barbieri from Argentina, a fine Christian leader and author. Over seventy person attended: including delegates, visitors, observers, and advisers. Spanish and Portuguese were the official languages. Business and committee

meetings were held mornings, afternoons, and some evenings. There were five general meetings opened to the public. Guest speakers were: Dr. John A. Mackay, president of the International Missionary Council and of the Board of Missions of the Northern Presbyterian Church in the United States; Dr. Marc Boegner, a Protestant writer, president of the Reformed Church of France, and one of the four presidents of the World Council of Churches; Prof. Gonzalo Baez Camargo, secretary of the Literature Committee on Co-operation in Latin America, and Dr. Stanley Rycroft, executive secretary of the Committee on Cooperation in Latin America. The main themes of the Conference were: The Reality and the Presence of Protestantism in Latin America; The message and Mission of Evangelical Chrisitanity in Latin America; Projections and Scope of Evangelical Work.

The Conference considered justifiable the presence of evangelical Protestantism in Latin America as an answer to the Master's command. For four hundred years of Roman Catholicism, religion has been one of ceremonial rites, but little of the moral conduct or the spiritual nature of Christianity has been taught. It declared that our message for the Latin American countries must be Jesus Christ; that justification by faith and salvation through God's grace exisits in the redemptive work of Jesus Christ. It also proclaimed the need of preaching and writing on the positive work of love and service of Christ, the results of which would mean truly changed lives and the communion of all in Him.

Recognizing the importance of co-operation as an expression of our faith, it recommended the strengthening of the exisiting evangelical councils or federations, and the organizations of such movements where they do not exist. It considered outstanding the effort being made for all to have freedom of belief and the liberty to change religious ideas, as stated in the declaration of rights of the United Nations, and recommended due consideration, study, and support of their enforcement in each country.

There is now in exisitence a strong evangelical movement in Latin America with its culture developing and using the most advanced and strongest forms of expression. Alberto Rembao affirms that now it is possible to be a Christian in Spain. In spite of persecutions and organized hostility, Protestantism is marching on! Latin America has answered with a strong, vital faith. There is still much work to be done, and great opportunities are lying head. It was this conviction which predominated the Conference.

The sessions were adjourned with a consciousness of unity and strength and guidance in the name of the Master who said, "Go ye.... and preach the Gospel to all creatures..."

A RELIGIOUS EDUCATION CONFERENCE

Prior to the meeting of the First Latin American Evangelical Conference a Curriculum Conference was called, inviting Religious Education leaders to study the existing materials and to make suggestions for a new curriculum of Christian Education for Latin America.

One week was too short a period for such a big task, but much good came out of it. Nationals and missionaries, ministers, educators, religious education directors, booksellers and editors, lay men and women devoted themselves to study the real picture of Latin America; to discover and state the purposes and principles of Christian Education; to determine the themes, sub-topics, and type of materials needed for the different age groups in the churches.

The work was done through committees and discussion sessions of the whole group. Very important decisions were taken: to have a combined program of uniform and grade lessons; to organize a three year series which will be divided into quarterly studies according to age group; and, to have four great themes of study: God and His Kingdom, Jesus Christ, the Bible, and The Christian Life and the Church.

The need was felt to have an office and personnel to organize the work of Christian Education in all Latin America. Also, there is a great need for adequate material in the Sunday School, both for the teacher and the pupil. Definite plans were made to request the support of the Committee of Cooperation in Latin America, and the World Council of Christian Education, in order to facilitate the writing and printing of the materials that the educational work for Latin America may have a new day. Many plans were made in this conference which definitely will help to strengthen the Church.

THE AJEM

Mexico for Christ

Eduardo Guerra,
Andres Guzman, students of the
Union Evangelical Center

The city of Monterrey, state of Nuevo Leon, known as the "Sultan of the North", was the place chosen for the 6th annual meeting of the Mexican Evangelical Youth Alliance. It is this organization which unites the Evangelical youth of 13 denominations in their efforts to extend the Gospel message to the four corners of the Republic of Mexico. Under the fraternal wing of the Methodist Church of Monterrey, the activities of the youth congress were initiated.

Very early in the meetings the young people discovered that more ideals, ideas and purposes unite rather than separate them. Above all, they feel that their love for the same Saviour, Christ Jesus, is the greatest unifying force. Eleven denominations were represented by 123 delegates, and no one present was particularly interested in identifying the denomination of a fellow delegate.

We had splendid speakers: Dr. V. Mendoza exhorted us to a practical expression of the love of Christ in our daily contacts, and to a greater dependence on the guidance of the Holy Spirit in our living; Rev. R. Zapata inspired us with a Bible study on the temptations of Jesus: Rev. Francisco Estrello pleaded with us to avail ourselves of God's help in realizing our visions and ideals for the advancement of the Kingdom; Rev. Ramon Torres emphasized the importance of a testimony which will convince men and women that we are followers of the Lord Jesus.

Every young man and woman present faced the reality that the field is ripe unto harvest and that their best individual effort is necessary to accomplish the purposes of the organization, and to fulfill the great command of the Master. How we longed for everyone to be fully surrendered to the will of God for his life, a heart emptied of self and filled with the spirit of the living Christ and His great love! We felt that such a preparation was necessary for the great task of carrying the Light to those who dwell in darkness.

All met the challenge of the hymns. "Yo quiero trabajar por el Señor", and "Juventud feliz tendre, si mi guia es el Señor". It was

in this spirit of security in Christ, and an enthusiasm for laboring together with Him to make the Saviour of men known in Mexico, that the sessions adjourned for another year.

In order that the AJEM might concentrate on their labors of perfecting their plan of union, the Republic has been divided into five zones, each with its own local organization and president. The next meeting of the Alliance will be held in Mazatlan in 1950. Each local organization plans to send a delegate to the Latin American Youth Congress to be held in Rio de Janeiro, Brazil, in 1951.

It is in meetings such as these of the AJEM that the youth of Mexico realizes the truth that "in Christ there is no East or West".

A Joint Seminary Picnic

John Huegel, son of
Dr. F. E. Huegel

The boys of the Union Evangelical Center and the girls of the Methodist Deaconess School, along with a number of their professors, were invited by the students and faculty of the Baptist Seminary to join them in a picnic at their QUINTA DON CARLOS, Tlalpan, D. F.

The beautiful old house, and the spacious and carefully landscaped grounds ("fixed over" by Prof. Tibbets and his students), was an ideal place for a joint get-together.

The morning was dedicated to a worship period where the spirit of the oneness in Christ was strongly felt. Rev. Treviño of the First Baptist Church of Mexico City presented an interesting lecture on a comparison between the Roman Empire and Christ's Great Kingdom. It was pointed out that the Romans, in their worship of the emperor, used many rites and words which the early Christians used in worshipping the Saviour. Following this talk Rev. Zambrano presented a devotional study on the Saviour's words, "If the Light which is in you be darkness, how great is that darkness." He pointed out that as seminary students we must make sure that our light be not darkness, nor must we let our light become darkness.

A recreational period followed, some playing ping pong, volley ball and horseshoes. With apppetites well-whetted by excercise, we enjoyed the dinner prepared for us, and the after-dinner speech of

Prof. Velasco on his trip to Buenos Aires and other parts of South America.

In the afternoon the students presented a devotional period. When the day was over everyone had a wonderful time, and the students of both seminaries had joined hands in the name of the Lord Jesus Christ.

The spirit of love and unity was really evident. We extend our thanks to the faculty and students of the Baptist Seminary for their invitation and gracious hospitality.

Methodist Ministerial Institute

John L. Groves

The world-wide fraternity of Methodist preachers has two Mexican chapters, in the Central and Frontier Annual Conferences. Any time and place that the brethren gather, you can expect a rich fellowship, with good times around the table, healthy discussions after stirring addresses, and whole-hearted consecration at the altar. The Methodist Ministerial Institute at Saltillo, September 7 through 12, was just such a meeting: a combination of vacation, college homecoming, study conference, camp meeting, and revival. Those privileged to attend, with travel and accommodation expenses paid by the Institute, included all ministerial members in full connection or on trial in the two annual conferences, deaconnesses with pastoral charges, students in the seminary, and a selected group of pre-theological students. District Institutes for accepted supplies and lay workers are held at other times in the respective districts.

The success of the Institute began with the planning. Dr. Davis of the Centro Evangélico Unido, Bishop Guerra, and the district superintendents of the two conferences were responsible for the formation of the program. Two aspects of their work practically guaranteed the success of the venture. First, the selection of competent leaders for every phase of the program; and, second, planning the details of accommodations, meals, rest, and program time in such a manner that all the men could be present, with minds alert, at all the sessions. As a result, the cooperation in attendance, discussion, and group participation was excellent throughout the entire Institute. Miss Chavira and her staff at the Roberts Social Center kept the group generally well-fed and content, despite some voracious appetites.

The Institute opened on Wednesday evening, Sept. 7, with a devotional service, words of welcome from the church at Saltillo, and the opening address by the Rev. E. M. Villasana, pastor of Balderas Street Church in Mexico City. He elaborated on three philosophical phrases, the Socratic "know thyself", the Stoic "control thyself," and the Christian "deny thyself."

The regular daily program for Thursday through Monday, with the exception of free time Saturday afternoon and the regular weekly services on Sunday, consisted of six main parts; in the morning, an opening devotional service at 9 o'clock, the Christian Education hour at 9.30, a lecture on some aspect of the church's task at 10:30, and, after a short recess, a devotional message at 11:45; in the afternoon from 4 to 6, church activities, planning and administration; and in the evening, a popular service for Institute members and the local congregetion.

The opening morning devotional services were a series of studies in Christian mysticism, led by Dr. Vicente Mendoza, professor of theology at the Centro Evangélico Unido. His main points were the dangers of a literal interpretation of spatial metaphors in describing the life of the spirit, and the need for control of our total selves by the Divine Spirit. The Divine Spirit does not actually descend, although the spatial methaphor may help us to express its taking control of us. Perhaps the best figurative expression for the dominating influence of the Holy Spirit is that suggested by St. Paul (Eph 5:18), an intoxication, not of wine, but of the Spirit.

The Christian Education hour of instruction and discussion was directed the first three days by Rev. Alfredo Nañez, director of Christian Education for the Rio Grande Annual Conference (Spanish speaking work in Texas and New Mexico). Brother Nañez emphasized the need to take advantage of new teaching methods now gaining wide acceptance and proving their efficacy in the public school systems. On Monday morning Rev. Manuel Flores, director of Christian Education for the church in Mexico, spoke on the possibilities of the Christian Education of youth, and urged the ministers to be alert to young people's problems and needs.

The 10.30 hour was devoted to various themes. Dr. Davis spoke on the work of training ministers, in special schools or seminaries, and apart from such specialized facilities. Professor Cruz Aedo of the Instituto Mexicano Madero in Puebla addressed the group on the work of laymen in the church. He emphasized the possibilities of

co-operation between laymen and pastors. Rev. Jose Velasco, pastor of Gante Street Church in Mexico City, interpreted the spiritual mission of the church as a combination of attempts by the pastor and his fellow-workers to fill the spiritual needs of the congregation and church community. Rev. Gaspar Garza y Garza, pastor of the church at Torreón, spoke on the minister's private devotional life. His message was not directly didactic, but a personal testimony of the values he had found in systematic devotional study, self-criticism, and prayer.

The noonday devotional messages had their focus in the minister's responsibility for evangelistic work in his charge. Pastoral calling, church administration, educational and social programs, and preaching are all means by which individuals are brought to make their personal commitment to Christ. Rev. I. B. González, superintendent of the Mexico City District, Rev. Nelson Velasco, pastor of the church at Monterrey, and two visiting preachers, Calvin Ryan of Minneapolis and Don F. Schooler of Muskogee, Oklahoma, presented these devotional messages.

The afternnon programs were planning sessions, under the direction of Bishop Guerra and the District Superintendents, to prepare for the campaign of "radiant evangelism" now under way in the Church in Mexico. The detailed work done in these sessions will help every minister in the evangelistic work of his own pastoral charge.

The evening and Sunday services were all of a popular nature, designed for the local congregation as well as the visiting ministers. One evening Rev. Gustavo Velasco gave a report of his observations of evangelical work in Latin America, as seen on his recent tour of Central and South America and his visit to Buenos Aires as a delegate to the Christian Education Conference there. Dr. Juan N. Pascoe, former bishop of the Church in Mexico, spoke on the nature and aims of evangelism. Dr. Schooler gave an evangelistic message at the service of worship Sunday morning. Bishop Guerra presented an inspiring closing message on the evangelistic possibilities open to the church, and led a brief service of dedication, with most of those present on their knees before the altar, consecrating themselves to the service of God in the evangelistic task.

"God's help was continual upon me..."

Rev. Alejandro Ruiz, pastor
Aztecas Street Church. Mexico. D. F.

The Missouri Conference of the Methodist Church in the U. S. A. is raising the money for the building of a new plant for the Union Evangelical Center, which is the school for the training of ministers for Mexico.

The interest of this Conference in accepting this foreign mission proyect is due mainly to the efforts and work of Bishop Ivan Lee Holt, who is a great friend of ours. As visiting Bishop to Latin America, he became deeply impressed with the work of the Center and acquainted himself with its most urgent needs. Moreover, there are some other points of relationship between the Missouri Conference and our School; for instance, Dr. Milton C. Davis, the president, is a member of the Missouri Conference and for many years has been a missionary to Mexico. Another active missionary and member of the faculty is Miss Dora Ingrum, also from Missouri.

In the midst of the campaign for the raising of 50.000 dollars, the churches of Missouri began to think that the visit and personal relationship with some of the teachers or students from the School would be of great help, and would give a better approach to the undertaking of the enterprise.

In such circumstances I was invited by Dr. Davis to make a tour, touching many points of the Maryville District, and speaking in favor of the work of the Union Evangelical Center. The tour lasted 2 weeks in Missouri, doing every thing according to the schedule I was given by Rev. Vernon Wheeler, District Mission Secretary. It was rather a heavy schedule, if we take in account that my knowledge of the English language is not yet enough for the making and giving of talks and sermons. But no doubt God's help was continual upon me, and I got surprised when I could realize that in more than 5 occasions I spoke throughout 45 minutes. Out of this schedule I had 3 other speaking engagements in Arkansas and Texas, making the total of 20 talks delivered.

Most of the churches visited are places in rural areas; in some of them the religious service is held once a week, having no other activity; the attendance was irregular, the smallest crowd was 7 people and the largest 125. But Regardless of the audience, I found

a growing love and deep interest for Mexico. All of them are eager to participate and to co-operate with us.

Preaching was not the only means of presenting the work in Mexico; there were other ways to approach the people. Usually during the afternoon the pastor took me for a ride around the town with the purpose of visiting the homes of the members of the church: so I had the privilege to be introduced to different families, and of course, the opportunity to talk closely with them was at hand. The time before the beginning of the service provided another good opportunity, and after the service was over, long or short periods of time were used in raising questions and giving answers.

I am sure that the missionary spirit of the Methodist Church is alive in the hearts of the people. They rejoiced when they were told that missionary efforts in Mexico are not in vain, but yield fruit for the glory of God.

Methodist Youth Camps

Rev. Manuel V. Flores,
Secretary, Department of
Religious Education

With the passing of the years, from 1939 to the present time, the celebration of camps for the youth of Mexico has convinced the Evangelical community of its positive contribution to the formation of Christian character and to the deepening of the spiritual life. There are testimonies in abundance from the young people themselves as to the vaule of this type of religious education activity. Many are the young people who have consecrated their lives to Christian service after assisting one or more camps, and many others whose character and lives have been notably changed. Many have returned to their churches transformed and inspired to render better service to their pastors and churches; a goodly number have become outstanding leaders of youth groups. Equipped with modern and efficient methods, they go out to win other young people to Christ and to enlist them in the service of the Master.

Our Methodist Church of Mexico has reaped much fruit from this experiment. The department of Religious Education began by establishing one general camp for Methodist youth; but before long

it was realized that one camp was entirely inadequate to care for the many groups which desired to take advantage of such an education program, so the slogan of the department became "A Camp for Every District." With the co-operation of the secretaries of each district four camps were held: one in El Rancho de las Flores, state of Hidalgo, another in Villa Santiago, state of Nuevo León (close to Monterrey), one in Majalca, Chihuahua, and another near Cuaula, Morelos. These four camps cared for the youth of the four districts. Very shortly the last camp will be held in the district of Puebla in a place not far from San Juan Acozac. More than 160 young people will have enrolled as campers this year.

POSITIVE VALUES OF YOUTH CAMPS

1.—A camp represents the opportunity to invite the body, soul and spirit to complete relaxation. This is of great value and benefit to those who live in the city and whose daily life is a series of uninterrupted hustle and bustle.

2.—Another of the great benefits is the silence and quiet one feels. It is a fact that the stillness that surrounds a camp is decidely more conducive to a quiet spirit and communion with God. It is a noted fact that in such a retreat, nestled in the heart of the mountains, the young man or woman naturally turns his eyes upon himself and reflects upon his own spiritual condition.

3.—As a result the young camper sees the possibility of making a balance of his own life. If we were to state the principal object of a Youth Camp we would say that it was to influence youth to make a self-examination and to discover his own personal relationship to Jesus Christ, and to his neighbor. The testimony most frequently given by the young people is that "the camp has drawn me into a closer fellowhip with God."

4.—Another observation of value is that camp serves to awaken many latent abilities, and a sense of the practical. Every thing from an electric installation, the carrying of water, kitchen duty, keeping camp clean, etc., is performed by the campers. Perhaps they fail to suspect their capacity for domestic work, or because of established custom hestitate to undertake such humble taks. In other words, the young men women learn to become self-reliant by the use of their hands, and many have returned to their homes more willing to share in household responsibilities.

5.—The cultivating of a genuine spirit of democracy. The director, professores and campers share alike in the work of the camp, which automatically acts as a social leveling agent.

6.—A positive value, which from the point of view of education deserves special emphasis, is the opportunity for young men and women to live together, clean in heart, mind and spirit. For eight years we have proved that this is the greatest benefit of coeducation. Mixed camps prove that our methods, and the power of the Gospel message in the hearts of the young people, are indispensable for the success of a mixed camp.

We are proud of the attitude of mutual respect and the elevating spirit of companionship which exists among our young people. We keep them so occupied with classes, periods of meditation, recreational activities, and campfires that there is little time for impure thoughts or actions. Wickedness does not exist in our camps; rather it is present in the minds of those who are given to criticism.

Up to the present time all camps have been held on rented or loaned property, close to a stream of water, near to a clump of woods, and not far from a town where indispensable provisions may be purchased. The dream and hope of the department has been to purchase a permanent camp site. We are now in position to inform you that we are to come into possession of a piece of land for the purpose. Dr. Alberto Canales of Ozumba, Mexico, inspired by the value of camps for youth has donated 4000 meters of land to the District of Mexico. This was due in part, no doubt, to the success of the last camp held. There were 46 campers and 85 visitors registered. Now with our own camp we can plan for other camps such as those for needy children, ministerial retreats, camps for families, etc.

Finally, we should like to say that our camp programs have a triple purpose: (1) to deepen the spiritual life of the young people; (2) to challenge them to return to their churches with the purpose of rendering greater and more efficient service; (3) to awaken and interest young men and women in a life commitment to deaconess work, or to the Christian ministry.

Little by little we are accomplishing these three goals. For what has been achieved we praise and thank God.

Durango to Date

Ruth E. Byerley

Beautiful Durango proudly celebrated her 386th anniversary this summer.

The delightful climate of Durango is counterbalanced by backward economic conditions, which someday may be alleviated by tourist trade and rapid transportation of some commodities, since main highways are now open to Pacific coast and the Mexico City-El Paso trail. Wages are unbelievably low in some lines, poverty abounds in the city especially, and, in general, the people are conservative. Since the city is the seat of the Archbishopric of the Roman Church. the people are illberal, and Protestant gains are slow.

This article deals mainly with our three Methodist institutions. In the church we are happy to report a real triumph in the organization of a good choir. As to finishing the church building, it seemed a case of "hope deferred" until, at a recent quartely conference, the official board again demonstrated the faith and zeal that has characterized them and the pastor, voting to purchase materials as soon as estimates can be secured, ready to begin work after the rainy season. We need probably twice the amount we have, but trust that the prayers of faith, and the sight of something tangible will bring in more funds. Vacation Bible School was highly successful. An offering taken from the children who attended was sent to the Pachuca flood sufferers.

MacDonell School was established sixty years ago and has consistently set the pace for public and private schools. At present the equipment is poor and the grounds inadequate, yet highest praise is due Mrs. Estela C. Moreno, who took charge in 1947 when the school was in a precarious condition. She declares it has been a venture of faith. In spite of local jealousies, serious set backs and financial straits, definite progress is noted, and the number of loyal supporters outside church circles is increasing. The enrollment for this school year is 267, a 25% increase over last year. There were eight graduates of the commercial school, and fifteen completed the primary course.

Miss Soledad Silva, in charge of the MacDonell Social Center since 1944, has overcome great difficulties. in spite of a limited personnel. Her extension work reaches a needy neighborhood, where

a Women's Society has weekly meetings. All her Sundays are spent in a nearby village where Sunday School and night services are conducted in our neat chapel. The League was recently reorganized there by the young people of our Durango church who conducted a campfire service.

Both the McDonell School and Social Center have a proud record of close co-operation in church activities. Recent examples are Vacation School, an impressive program of the Women's Society to secure Life and Memorial Memberships, and the work with young people done by our new deaconess, Miss Maria Mireles.

Several clubs have been organized in the Center. Most of the children are of church families, and their social activities include junior and primary groups. But who is that girl we see robed in the brown penitential garb of the Roman Church? None other than the chum of "Pancho" Villa's granddaughter whose parents are earnest Christians, though army life is a hindrance to the father.

The Day Nursey continues to offer a great avenue of service. It is difficult to finance and supervise it properly, but it is inspiring to observe character develpment as correct habits are acquired, and encouranging to note cheeks redden and thin little bodies fill out. How gaily the children's blessing song rings out: "Good Shepherd, I bless Thee", or "Thank you, Good Father".

The clinic, directed by a fine Christian nurse, also has a wide field of service. Just now the Center is suffering the lack of an assembly hall which is undergoing extensive repairs.

The difficulties are great, but faith and love are finding a way.

Working With Christ

O matchless honor, all unsought,
High privilege, surpassing thought,
That Thou shouldst call us, Lord, to be
Linked in work fellowship with Thee!
To carry out Thy woundrous plan,
To bear Thy messages to man;
"In trust," with Christ's own word of grace
To every soul of human race.

—Anonymous.

A Sower Went Forth

I came to know Jesus Christ as my Saviour through a man in San Antonio, Texas, that gave up his business, his car, —everything— to serve the Lord who saved him.

This man devoted his entire time to talking to people, especially poor people, most of them of Mexican descent like myself, about the Way of God and about Jesus who could save. This man's house became a little mission (The Grace Mission), and it was there that a great desire was born in me to know the Way of God. The Sunday School lessons this man taught to boys in the garage of his home brought great light and inspiration to an adolescent who was seeking the way, in spite of his sin.

However, my uncle was opposed to my going there; so he ordered me to wash his car on Sunday morning between 10 and 11 a. m. Nevertheless, I went to Sunday School the following Sunday, as I was eager to learn more of Jesus. When I returned, my uncle took off his belt, punished me, and made me wash the car. Another Sunday came around and I went to Sunday School, receiving the same treatment upon my return. This same thing was repeated many times, because my desire to know Jesus grew, and I, an orphan and a sinner, put all my faith in Him who is a Father to orphans and a Saviour to sinners, "rejoicing to be counted worthy to suffer shame for His name", if only in a minor way.

This man, who had given up the world and its pleasures, invited us to witness for Christ, to confess Him in order that He might confess us before His Father in heaven. Again and again he would invite us, and I knew God was calling me, yet I never stood up for Christ at that time.

It was year or two later that secretly I accepted Christ as my Saviour. At the mission I had acquired the habit of reading the Bible everyday, three chapters on week days and five on Sunday, in order to finish reading it in a year. This made me long for Him, and I did not feel right until I had testified for Christ. Next, my great desire to become a Sunday School teacher was fulfilled. I wanted to tell others of the wonderful things Jesus had done for me.

Soon I felt another call from God. This was to prepare myself in such a way that the Lord could use me in serving my people in Mexico as a statesman. I knew the road would be hard, but it was the

greatest thing that could happen to me or to anyone else: to be led by the Lord in an enterprise in His name.

I can testify that the Lord is faithful, for He has fulfilled His every promise to me. He has been my Deliverer and my Saviour, yet He has also been my Protector and my Supplier. From an adolescent orphan, He has brought me through school and college, studying and working at the same time. He has supplied my needs in order that my mother's needs might be met. Yes, He has made me a different son, a different brother, a different man. I had bad thoughts: now I have high ideals through Jesus. I was timid and bashful; now I face the future with strength and courage from above. I was selfish: now I serve. I was a sinner; now I am saved.

My experience is that as I have kept the Lord's Day year in and year out, He has given me Saturdays completely free from work and classes. The Lord has accepted my tithe, and in return He has multiplied my earnings. I know that He is calling me to righteous ways, separated from the things of the world.

"Seek ye first the kingdom of God.... and all these things shall be added unto you." He has given me many, many things men strive for and never attain, and it has been only through seeking first His kingdom that I have obtained them. He is really wonderful! I confess that in seeking Him there is joy and there is victory.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matthew 11:32-33.

Peter de Koster, member
Balderas Street Church.
Mexico, D. F.

From the Bishop's Office

Eleazar Guerra O

Distinguished Visitors

I count as one of my greatest privileges the experience of cultivating the friendship of Reverend Perry McArthur, his attractive, capable wife, and their son, Perry McArthur, Jr. Their visit to Mexico, and particularly their interest in every activity of the Methodist Church of Mexico, is of great importance. With genuine sincerity, I believe the presence of these distinguished visitors brought an inspiration to all who made their acquaintance and heard of their personal interest and contribution to the work of the Church here.

It was in the city of Oklahoma, where I had the joy of presenting to the Methodist Church of this city four talented young men and women of the Methodist Church of Mexico, that we met. It was not long after our presentation that we sensed in both Mr. and Mrs. Mc Arthur a spirit of complete consecration to God and His work. After a short conversation with them our hearts glowed as we learned of their decision to aid in the preparing of new workers for our Methodist Church of Mexico. Their promise was to dedicate not only a generous portion of their wordly inheritance, but their interest, love and prayers.

Scarcely had we returned from this journey to our neighbor Republic when we began to receive letters, not only from Mr. Mc Arthur, but from the active Bishop W. Angie Smith. They referred to Mr. McArthur's offer to help with 25 scholarships for young men preparing, or desiring to prepare, for the Christian ministry. For long our prayers bad gone up to God in behalf of means to support fifty ministerial students in training. Dr. Milton Davis, president of the Union Evangelical Center, and I, breathe a prayer of thanksgiving to Him who has heard and answered, using our esteemed friends, Mr. and Mrs. McArthur, as His instruments for the realization of this great project.

As our correspondence with the McArthurs increased, they became enamored of the idea to make a personal visit to Mexico, to acquire first hand knowledge of the situation in the Church, and to meet face to face the boys they were about to adopt as spiritual sons. On they came in their historic Rolls Royce! It once belonged to

General pershing during his time in Europe, and despite its age still preserves its new appearance.

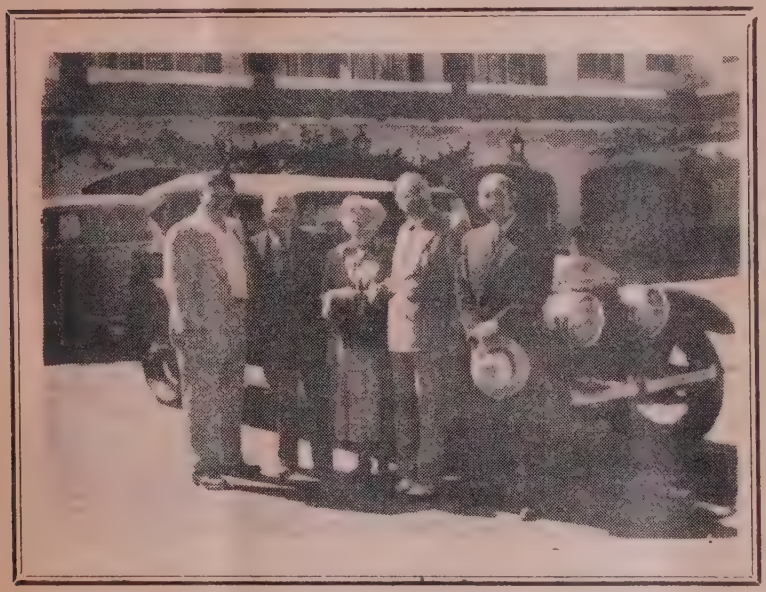
It wasnot until sometime later, when we became better acquainted with each other, that Mr. McArthur revealed himself to be one of these energetic, restive persons who moves quickly and changes his plans often. This accounted for his arrival in Mexico City two days ahead of time, catching us completely unprepared to welcome him in typical Mexican fashion. From the beginning of his visit to the day of his farewell, we were journeying from one place to another, everybody enroute a recipient of his fatherly affection and attention. This was especially true for the young men who are preparing for the ministry. Mrs. McArthur, noble of heart and mind, and with a parental affection that matches that of her husband, captured the sympathy of every Mexican who had the pleasure of hearing her words of sincere concern for the spread of the Gospel in Mexico. These ambassdors of Christ and of good will from across the border have written a chapter of co-operation in the history of missions which reflects the true missionary spirit of the Mother Church.

There was a moment of deep emotion in the chapel of the Union Evangelical Center as Mr. McArthur pleaded with the young seminary students to be loyal, faithful followers of the Lord Jesus, and Mrs. McArthur revealed the tender affection of her mother heart toward each of her adopted sons. I know of no similar occasion where hearts were touched more deeply than at the sight of the tears of joy that filled the eyes of Mrs. McArthur as she looked upon her new family for the first time. After chapel there was a cordial reunion in the patio, and many pictures of "parents" and "family" were taken.

As quickly as they came they departed from our midst, carrying in their hearts a burning zeal for the advancement of His Kingdom in México through its Methodist Church. Since their return correspondence has been multiplied, indicating a spirit of consecrated and wholehearted interest in our plans for the future. Moreover, Mr. McArthur is contemplating a return visit to Mexico to remain a month, at least, expressing a strong desire to visit Christian congregations of the most remote villages, taking to them a message of Christian love and brotherhood. It is as though Mr. McArthur were saying, "From this day forward our lives belong to Mexico; and, though our spiritual sons are unable to feel for us the love we covet, we wish them to know that we love them with all our hearts."

Oh that the love for Christ of these friends could be found in

more followers of the Master, ready to employ their talents, efforts and resources for the Advance of His Kingdom on earth!



From left to rights: Perry McArthur Jr., Bishop Eleazar Guerra, Mrs. Perry McArthur, Rev. Perry McArthur, Rev. Rolando Zapata, and the "historic Rolls Royce".

Reverend Perry McArthur.

Field Notes

Dr. Don Schooler, of Muskokgee, Oklahoma, Conference Missionary Secretary and pastor, attended the Ministerial Institute held at Saltillo in September. He was accompanied by Mrs. Schooler. They have both taken great interest in the growth of the Methodist Church of Mexico. Dr. Scooler gave addresses both in the Institute and in the National Convention which followed. A few days spent in Mexico City made it possible for them to visit the Unión Evangelical Center, the Deaconess School, and some of the churches in the capital.

Prof. Gonzalo Baez Camargo, Editorial Secretary of the Committee on Cooperation in Latin America, recently attended a meeting of that Committee, held in New York City. Plans were made for carrying out the resolutions of the Evangelical Conference held in Buenos Aires held in July. Prof Camargo is to have charge of the organization of an Institute for the preparation of curriculum material for religious education in Spanish, to be held in the near future, in Medellín, Colombia.

Dr. Samuel Guy Inman, formerly missionary in Mexico, and for some years Executive Secretary of the Committee on Cooperation in Latin America, was in Mexico City some weeks ago. He had been teaching in the summer session of the University of Havana. While here he renewed many friendships of other years, and addressed the Faculty and students of the Union Evangelical Center.

Dr. Milton C. Davis recently made a trip to Cameron, Missouri, to attend the session of the Missouri Annual Conference, of which he is a member. He went as representative of the Board of Missions, and spoke on the Plan of Advance, with special reference to the building program of the Union Evangelical Center.

Dr. Stanley Rycroft, Executive Secretary of the Committee on Cooperation in Latin America, spent several days in Mexico City on his return to new York, after atending the Evangelical Conference in Buenos Aires. He met with the Executive Committee of the Evangelical Council of Mexico, at a supper given in the Majestic Hotel.

Prof. Wesley Matzigkeit and Rev. Alejandro Ruiz each spent a month in the Missouri Conference, speaking in many churches regarding the Plan of Advance, as related to the program of the Union Evangelical Center.

Dr. Eugene A. Nida, Secretary of translations for the American Bible Society, has visited Mexico to discuss with evangelical workers some of the plans of the Society for its service to Latin America.

Our hearts go out in deepest sympathy to our good friend and helper, Miss Daphne Swartz, whose mother was called to the presence of Him to whom she was devoted, on September 2. Miss Swartz was Divinely guided to leave Mexico for Chicago just one week before her mother's Homegoing and both enjoyed a glorious week of fellowship together.

We are very happy to welcome Miss Judith Hall as a new member of the mission family. Miss Hall is from Minneapolis, Minnesota, and worked as dietitian in the Lakeview Hospital there before coming to the Industrial Hostel, Mexico, D. F.

Congratulations to Dr. and Mrs. John Groves and a hearty "bienvenida" to Hannah, born in September. Both Dr. and Mrs. Groves were fortunate in having their parents visit them at this time.

Our heartfelt sympathy and prayers go to Miss Warner and her mother during these days of trial. After several months of illness, Miss Warner's mother fell and broke her hip.

Our missionary group have been happy to welcome the following visitors to Mexico City: the Misses Jeanette Hoffman and Hazel Mac Allister from California, who were formerly teachers in the Normal School at Puebla: and Dr. Mary Owen, Dean of Women at Scarritt College, Nashville.

Those who have had vacations in the States lately are Misses Ola Callahan, Mamie Baird, and Minnie Pike.

MONTERREY, N. L.

Miss Anna Belle Dyck, after an extra full summer of camp activities and regular schedule, left for her furlough and may be reached at Halstead, Kansas.

Miss Pauline Willingham is working hard at language study, but finds time to participate in household responsibilities. She makes visits to some of the villages in the area served by Miss Deavours, and on occasion accompanies Centro workers to nearby centers of work.

Miss Ruth Byerly has returned to the Social Center of Monterrey to teach English and take charge of the Nursey Club. In part, she is substituting for Miss Dyck during her leave of absence.

By the time this reaches our readers, we trust Miss Dora Schomidt will be with her family in Mound Ridge, Kansas.

The Social Center welcomes back to its staff Miss Maria Gonzalez after a year of study in Scarritt College for Christian Workers. Miss González spent the last part of her year in the States acting as a camp counselor.

CHIHUAHUA, CHIH.

Mr. Elías Hernández and wife, Misses Josephine Flores and Lucile Vail represented the Methodist Church of Chihuahua at the National Evangelical Convention recently held in Saltillo. Excellent reports were received of the program of the Convention and the spirit of fine fellowship shared during those days.

We are indeed sorry to report that Miss Emma L. Eldridge, head resident of Centro Cristiano, Chihuahua, recently suffered and accident which resulted in a fractured leg. Miss Eldridge is in Sanatorio Palmore where she receives excellent care and is doing well.

Miss Pearl Hall, superintendent of Sanatorio Palmore, was absent from Chihuahua for two months following a serious illness. We are happy to report that Miss Hall has returned greatly improved and glad to be in her place again at the hospital.

A group of existeen young women arrived last week to enter the School of Nursing of Sanatorio Palmore. They received a cordial welcome from the hospital staff and friends.

Mr. and Mrs. L. B. Newberry are visiting their daughter, son-in-law and their two little daughters, the Lyles family, in Visalia, California.

Misses Ernestina Sanchez, May B. Seal and Caritina Perez were visitors to Mexico, D. F. and Puebla during the summer vacation.

Two of our educational centers of Chihuahua, Centro Cristiano and Colegio Palmore, have entered the fall term of work with a large enrollment in all departments.

Miss M. Belle Markey, one of our retired missionaries, spent the month of September visiting Centro Cristiano, Chihuahua. Miss Markey was director of Colegio Palmore for eight years and greatly enjoyed meeting many former students and friends. The faculty of Palmore entertained at a tamale supper in honor of Miss Markey. She returned to Pasadena, California, where she lives at Robincroft, our home for retired missionaries and deaconesses.

Mexico, D. F.:

Dr. and Mrs. M. C. Davis, Apto. 117 Bis.
Dr. and Mrs. John L. Groves, Apto. 117 Bis.
Mr. and Mrs. Claude R. Kellogg, Apto. 117 Bis.
Mr. and Mrs. Wesley Matzigkeit, Apto. 117 Bis.
Miss Gertrude Arbogast, Humboldt 39-22.
Miss Judith Hall, Mariano Escobedo No. 291, Col. Anáhuac.
Miss Dora L. Ingrum, Apto. 117 Bis.
Miss Orlene McKimmey, Mariano Escobedo 291 Col. Anáhuac.
Miss Mary N. Pearson, Sadi Carnot 73.
Miss Ethel Thomas, Mariano Escobedo 291 Colonia Anáhuac.
Miss Ruth V. Warner, on leave of absence.

Monterrey, N. L.

Miss Ruth Byerley, Apto. 446.
Miss Anabelle Dyck (on furlough).
Miss Helen M. Hodgson, Apto. 446.
Miss Dora L. Schmidt (on furlough).
Miss Pauline Willingham, Apto. 446.

Puebla, Pue.:

Miss Bertha Baker, Apto. 157.
Miss Ola Eugene Callahan, Apto. 157.
Miss Clara Gibson, Apto. 157.
Miss Elsie Shepherd (on furlough).

MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

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INDWELT

Not merely the words you say,
Not only the deeds confessed
But in the most unconscious way
Is Christ expressed.

Was it a beneficent smile,
A holy light on your brow?
Oh, no. I felt His presence while
You laughed just now.

For me, 'twas not the truth you taught,
To you so clear, to me so dim,
But when you came, you brought
A sense of Him.

And from your eyes. He beckons me,
And from your heart, His love is shed,
'Till I lose sight of you and see
The Christ instead.

(Written to Rev. G. L. Morgan, by an old - time friend)

MEXICO

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MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

Vol. 44 January — March 1954 No. 1

VICTORY DAY

Dr. Eleazar Guerra.
Bishop of the Methodist
Church of Mexico.

The night of November 1, 1953 will pass into the annals of the history of the Methodist Church of Mexico as an unforgettable experience.

We fail to recall a service as inspiring in unity of spirit and Christian love and manifestation of the power of God. A congregation completely filled the pews of the church, the aisles and the hallways.

The Central Committee of Wesley Year had worked tiredlessly and enthusiastically in making plans for this mass meeting and their efforts and prayers were richly rewarded. It was, in reality, a turning point in the spiritual advance of the Methodist Church of Mexico.

All the preachers of the Capital, with their respective congregations, were invited to the service. Four choirs of the city united their voices in providing inspiring music for the occasion. A processional of clergymen accompanied the

choir to the altar, a total number of 188 persons seated on the platform.

The service opened with the singing of the official hymn of the Methodist Church of Mexico followed by the baptism of 40 children by their respective ministers, 225 persons received in full membership of the Church and 125 on probation. It was a stirring sight to see the altar and the front of the Gante Street Church filled with this total number of 390 men, women and children taking their vows before God, their ministers and fellow believers.

It is imposible for us to estimate at this time the material and spiritual success of the Wesley Year celebrated in all Methodist churches throughout the Republic, but this one thing we know and that is that the Day of Victory was a day never to be forgotten.

Following a life of complete consecration and the teachings of John Wesley, the Methodist Church of Mexico will know a victory that will increase the spiritual life and power of every one of its members.

AUTO CARAVAN VISITS MEXICO.

A Christian Advocate tour will visit Mexico during the month of February under the personal direction of Rev. and Mrs. Wilbur F. Powell. The will see the most interesting parts of the country as well as the work of the Board of Missions and the Woman's Division of Christian Service.

A JOYFUL DAY

John L. Groves.

John L. Groves is a professor of the Union Evangelical Center and an enthusiastic worker for the interests of the students and their new dormitory building.

The Union Theological Seminary of Mexico has labored for more than thirty-five years, without ever having a building of its own. At last, after many years of saving, asking, and planning, the new plant is soon to be a reality. The "land across the river" from the Industrial School, as Miss Thomas used to call it, was purchased by the C. E. U. more than a year ago. The very favorable purchase price was in reality a contribution by the Woman's Division of Christian Service, represented by Miss Elizabeth M. Lee, to the cause of co-operative theological education in Mexico.

Preliminary plans for the student home were drawn by Architect Miguel Beltran and his associates. On the basis of these plans, and after making some changes in the interest of greater economy, Architect Leopoldo Garcia Ehlers presented the detailed blue prints and budget which met with the complete approval of the Council of Administration.

The ground floor will include a main entrance and hall, two administrative offices, social hall, club room, dining room, kitchen, laundry, and store room, in addition to an apartment (semi-independent) for a professor and his family. The upper floor will provide for two guest suites, a small prayer chapel, library and reading room, rooms and facilities for thirty students, and another semi-independent apartment for a professor and his family. The

top floor will be completed only in its structure and exterior; in the future, when more student rooms are needed, it will be a simple matter to complete the interior for fifteen more student rooms, thus making a total capacity for sixty men in the student home. Dining room, kitchen, library, and other facilities are planned to accommodate the larger number of students, although we have no immediate need for such capacities.

Invitations have been extended to the co-operating denominations —Methodists, Congregationalists, and Disciples of Christ— to construct residences for their respective professors, on the western edge of the property, facing the street Lago Mask. Work on the Methodist residence is expected to begin in January of 1954. The property will also provide space for another main unit, to include a chapel, administration, and class rooms. Plans for this unit will be made when more funds are available.

The cost of the student home, for the entire structure and the completion of two floors, will be about $750,000.00 pesos, or approximately 87,000.00 dollars. The sale of a former property provided about $10,000.00 dollars in addition to the cost of the present site. The Missouri Conference of the Methodist Church has already raised more than .... $50,000.00 in Advance Special contributions, and is raising more gifts with great enthusiasm. Bishop Ivan Lee Holt, missionary secretary David T. Morrison, and all the members of the Missouri Annual Conference deserve our heartiest thanks for making possible this new plant. The Disciples of Christ expect to have about $20,000.00 dollars for this project by the middle of 1954. Congregationalists are also making an effort to raise funds for the new plant.

Ground was broken for the construction work on July 20, 1953. Professor Gonzalo Baez Camargo, President of

the Council of Administration, Acting Director Juan Diaz G., and Dean Apolinar Zambrano R. took charge of the ceremony. Leopoldo Garcia Ehlers, architect and contractor for the construction, and several professors and students were present. The program included a scripture reading, a prayer of thanksgiving, a petition of God's blessing upon the work, and a little physical exercise with pick and shovel.

The work of construction has proceeded according to plan at a modest rate. Rapid construction would be possible, but somewhat more expensive. Furthermore, the total of funds needed for the student home is still not on hand. It is therefore doubly advantageous for the work to proceed at modest but regular pace. At present, just before Christmas, the structural work includes all foundations, the complete first floor, and most of the walls and pillars for the second story. The concrete for the ceiling of the second floor will be completed within a few weeks. If funds are available to maintain the present rate of construction, the student home should be ready for occupancy in the summer of 1954.

One of the chief events during the closing exercises for the 1953 academic year, at the end of November, was the laying of the cornerstone for the new building. In reality, the stone is not on the corner, but at eye level on the right side of what will be the main entrance to the building; the term "cornerstone" has been used, nevertheless. On Saturday, November 21, shortly before noon, the program of speeches and musical numbers began, with more than a hundred people present. The day was sunny and slightly warm, and the seats were just planks from the construction, but no one complained. The best surprise of all was the presence of Dr. Milton C. Davis, Director of the

Dr. Milton C. Davis, Presidet Emeritus, lays the corner stone of the new Seminary building

Seminary, who for nearly two years has had to live at at lower altitude because of poor health. Professor Juan Diaz, Acting Director for 1953, directed the program. The Seminary and Deaconess School choirs each sang special numbers. Brief addresses were presented by representatives of the three co-operating denominations: Bishop Eleazar Guerra of the Methodist Church, Rev. Daniel Lopez de Lara of the Disciples of Christ, and Dean Apolinar Zambrano R. of the Congregationalist Church. Ulises Baez, Director Dr. Milton C. Davis, and Dean Zambrano spoke, representing the student body, the faculty, and the alumini, respectively. Architect Garcia Ehlers presented and explained briefly the building plans. The principal address was given by Professor Baez Camargo, president of the Council of Administration. Dean Zambrano took charge of placing copies of the addresses given, a Bible signed by students, faculty, and members of the Council of Administration, a copy of the program for the day, and other documents in a metal box, which was in turn placed inside the stone and then covered with fresh concrete. Dean Zambrano was the first to use the trowel, putting concrete in the mold over the stone. Dr. Davis, Bishop Guerra, Dr. Vicente Mendoza, Professors Diaz, Huegel, Velasco, and Groves, and several others helped to fill the mold. Bishop Guerra then pronounced the benediction, and all joined in light refreshments provided by Mrs. Groves, with the help of students Amelia Santana, Porfirio Aguilar, and David Tinoco. A joyful day!

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The EDITOR of MEXICO, Miss Ruth Warner, left for a six months furlough the first days of October. We pray God's choicest blessings upon her as she rests and makes known to others the advance of His Kingdom in Mexico.

A TRANSFER OF HONOR AND RESPONSIBILITY

FREDERICK J. HUEGEL

Dr. F. J. Huegel is a missionary of the Church of the Disciples of Christ member of the faculty of the Union Evangelical Center.

Graduation exercises took on a special significance this year in view of high hopes that prevail because of the new Seminary plant which is now in the process of construction, also because of the splendid group of graduates, there being six fine young ladies from the Methodist Deaconess Training School and three young men from the Union Evangelical Center. When to this is added the fact that Dr. Milton C .Davis, for many years president of the Institution and much beloved, but now retired due to ill health, was present, one is able to understand the reason for the deep emotions of the hour.

It was the occasion upon which a formal transfer of responsibility was made for the Seminary by Professor Baez Camargo, president of the Board of Directors, conferring upon Dr. Davis the title of President Emeritus while Prof. John Diaz Galindo, who has been president provisionally, was fully constituted as such with all the authority and responsibility inherent in the office.

We look forward to what we believe by the grace of God will be a great future for "EL CENTRO EVANGELICO UNIDO", requesting the prayers of her many friends for both the faculty and student body.

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Our hearts go out in deepest sympathy to Dr. Milton Davis, who, after attending the graduating activities and the ceremony of the laying of the corner stone of the new dormitory building of the Union Evangelical Center in Mexico City, returned to M o n t e r r e y to suffer a cerebral hemorrage and a partial paralysis. Join with us in prayer that the Divine Physician may be pleased to heal his body. The prayers of the righteous availeth much.

"PERSECUTED, BUT NOT FORSAKEN"

(I Corinthians 4:9)

(How the Gospel came to Timilpan, a village of Otomi Indians, as related by Librada Martinez while a student in the Deaconess Training School.)

When my father already had eight children, he came to Mexico City to make an offering he had promised to the Virgin of Guadalupe if she would heal him. It took us two weeks to make the journey on foot from our village, San Andres Timilpan in the State of Mexico. He found work and farmed out the children until he could pay his pledge, but he did not get well. After that some one got him into the hospital where he improved a little and, later on, medical care at a government health station finally restored his health.

Meanwhile Mother did domestic work that took her into the home of a woman who belonged to Anahuac church. She always sang at her work and talked to Mother about Christ. When Mother told Father about it, he got angry and did not want her to go to church but she did, first to a sunrise service, after which she continued to attend. Pastor Osorio and this woman visited our home to get Father to go to church, too. Reading the B i b l e and comparing it with the t r a c t s given out at the Catholic church, he believed the Gospel and began to win his children. Because he had been a very devout Catholic, he had taught us that faith.

After two years Father returned to Timilpan with his family and three Bibles. He had promised to talk to his relatives and began to read the Bible to his brothers. They

liked it and invited others to listen; so Father held services every night in our home.

As new people heard the message they wanted him to go to their homes with it. Thus, the work grew until Father could not care for it alone; so his brothers and sons helped him. Since he had formerly directed the festivities in the Roman Catholic church of this village of some 3,000 inhabitants, his change of faith was sensational.

When my father first began to preach, he still drank. But one day when he tried to p r e a c h while drunk, my mother put a stop to it, saying, "Either you g i v e up the things of God or your vices." So he threw away his cigars, broke up the jars of pulque (liquor made from the maguey or century plant) and destroyed the maguey plants. The women in our group were delighted to have their men quit their vices, for now they could buy clothing and be comfortable. One man who had a shrine dispensed with it, another quit caring for the images of the saints, and a woman who was asked why she had neglected a certain image replied that she no longer had any use for it, now that she knew Christ.

Because the new converts wanted Bibles, Father wrote to Pastor Osorio who brought them to the village himself. He was the first man to come to us from outside, and the folks were afraid of him because of his black suit. In the first service he held, many were converted and the second night he baptized some thirty persons. The people had never before seen adults baptized. After Pastor Osorio left he sent a woman and a g i r l to continue the work, another innovation. During the two months they spent in the village many people learned to read and to fix up their houses.

The mayor of the town sent for Father to ask what he was teaching. Taking the Bible with him, and accompanied by other believers, he preached to those assembled. Some

liked it but others opposed and wanted to stone them all, then and there. Thus began the persecution.

While my father went to Mexico City to see three of his children who were there, the rest of us continued the services with my uncles directing the work. When some of the brethren were in the fields, the town officials went to ask them about their saints and whether they worshiped the Virgin. So Father arrived to find that they had been beaten and put in jail. Certain men went to our house searching for Father, but Mother sent a boy to warn him and he had to hide in the woods for four days. Howeyer, when the priest left town, Father returned, got the men out of jail, and went to work again.

By this time there were so many converts that they filled our house. They began to construct a church building of adobe, all helping to carry water and wood, while the women brought the men their dinners. Until the walls went up we had service out doors. There was meeting every night for hours, and some of the men slept right there on the ground in order to be up at dawn and at work. They never tired of listening, and it was almost a case of having services all day and all night, too.

Now the opposition increased until it was unsafe for Father to go out alone. The villagers would not let our people draw water from the public well nor get wood, nor were they willing to sell them anything. When a new priest arrived, he told the folks to kill and destroy the Protestants. That night during the service someone attempted to throw dynamite against the church building, but our men chased and caught the two culprits. However, they let them go and watched in the woods during the rest of the service. The Catholics attacked the homes of those who were in church.

All day long we had services in our homes. People

learned to read and write there, and they asked questions about what they did not understand. Some who had come wanting to kill Father, listened to his explanations, came in and talked things over, and went away without their weapons. Another time men came in and stoned and beat some of the inquirers who were in our house at the time. Sundays everyone passed our house and those who were drunk threw stones at it, so that we had to leave the house for several hours. Once Mother was hit by a stone. Father talked to the man who threw it and my brother ran him off the place. When a relative came with a machete, my brother got it away from him and then chased him off the premises. One day when my sister went for water, many women gathered and tried to throw her into the well, but she escaped. It seemed like a miracle that they were unable to kill any of us.

When a little child of one family died and was buried after the proper permit had been granted, our opponents exhumed her. So Father went to Mexico City to arrange the matter, and the child was buried again.

After a third change of priests in the village, two Protestants who went to the judge to be married were stoned, which obliged Father to take them to Toluca for the civil ceremony. That left our family alone, and a neighbor promptly heaped up two big piles of stones near our house on May 25, 1940. Our baby was only twenty days old, and Mother was not well that day.

During the service that evening there was a big storm and, at the same time, the sticks and stones began to fly. Mother wrapped each of us children in a blanket and hid us under the bed and the table for protection. For perhaps two hours we heard the noise of the rain, the shouts, and the stones. The doors rattled, and rocks came through the roof, but since our house had an attic for storing grain, the

missles did not fall into the room. At last there was silence which seemed to indicate that our persecutors had withdrawn.

Mother, carrying the baby, ran out of the house, followed by my older sister, in quest of help. They left us four younger children in the house. As they ran down the hill, the men heard them, and some of them went away from our house. When Mother reached the home of friends, they refused to receive her for fear of reprisals. Although she was being followed, she finally reached the home of her sister.

Meanwhile, the rest of the crowd had thrown more stones in order to finish wrecking the new church building, but they did not enter our house because they thought we children were dead. At dawn they all left.

Then my brother and I —he was eight and I was five— took the two smaller children and went to find Mother. We saw how all our chickens had been killed and the burros wounded. We were still wrapped in the blankets Mother had put around us. After we found her, she returned to our house to get a few things and some money and then we set out to walk through the mountains all day with no food. It was midnight when we reached Toluca and took refuge in the Presbyterian church.

The next night the mob went to the home of a shepherd and burned all his sheep, injuring a child so seriously that he did not live long. Other homes were also attacked, obliging the brethren to flee. No one was killed at the time, but the third day, among those who arrived in Toluca, was a woman whose house had been sacked and who later died as a result of it. Many children died afterwards in consequence of the shock of that night. All the Protestants were expelled from the village.

Years passed before it was possible for some of the believers to return to the village, for on the first attempts they were again attacked and driven out. But now all is changed, and many of those who persecuted us at that time are believers. My father is again in charge of the work and visits five other villages as well.

You see, the Gospel is like a cactus plant; the more you prune it, the more it grows.

Bishop and Mrs. Holt of St. Louis, Missouri, and Mrs. Burch, a friend from Atlanta, Ga., spent part of October in Mexico. At Monterrey, Bishop Holt preached one Sunday morning at Union Church, and in the evening at the Methodist Church. He also found time for conversations with local church workers. In Mexico City, there was a reception given by the Union Seminary and the Methodist Deaconess Training School; Bishop Holt gave two addresses before the teachers and students of these schools. In addition, there was much time given to seeing the interesting and beautiful places of the Central and Southern parts of Mexico.

MEDICINE FOR THE SOUL

ELVIRA BAEZ M.

Dr. Baez offers more than pills and tonics in the W. D. O. S. clinic.

One evening at the and of a crowded day a young woman about to become a mother came into the clinic. After examining her I advised absolute rest for a few days.

She looked troubled. "What's the matter?" I asked. "You don't mean to say that your husband would not permit you to rest? He could eat at a restaurant for a few days, coudn't he?"

"No, doctor," she replied, "I can't rest even a day. Although I am ashamed to admit it, the man who came with me is not my husband although he is the father of my child. We are not married. I work and cannot take time off."

"Then what are you going to do?" I asked. "Your case is delicate. Let's call the man in and talk to him."

He came and the case was explained to him. He seemed confused, lowered his head and did not reply. Her was ourchance to talk to him about hiss in, presenting the Lord Jesus who is willing to take away our sins and save us from eternal condemnation, who wants us to lead clean lives and do His will. The man seemed first to be ashamed, then moved, but said not a word. The two left, but we did not forget to pray for them.

Three days later the man came to the clinic alone to report that the young woman was better, but especially to say that he wanted to talk "not about medicine for the body but for the soul."

Fortunately there were only two people waiting. While I took care of them he examined the religious literature we had on the table of the clinic and became much interested in it.

Above all, he wanted to know all about salvation, for he had been a very wicked man, living in vice and filth. There was nothing evil he did not know; he had tried everything and thought that God could not condone so much evil. Yet he wanted to know how he could be saved. Moreover, he was willing to atone for his sin and marry the young woman.

With the help of the Lord we talked to the man for an hour while he listened attentively. We believe God touched his heart; he seemed hungry for spiritual things. We invited him to attend church and he promised to do so. We trust that the seed sown will bear fruit.

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REJOICE WITH US, PLEASE! Dr. and Mrs. J. P. Hauser accept an invitation to return to Mexico to lighten the load of over-taxed missionaries in an extensive building program for Sanatorio Palmore, Apartado 186, Chihuahua, Chih., Mexico. Welcome home, dear friends and co-workers!

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Mrs. Virginia (John L.) Groves was taken suddenly ill and confined to the hospital for a few days following Christmas. We are glad to report that she is improving and regaining her strength rapidly.

AS OTHERS SEE US

Mrs. JOHN G. LAW

Mrs. Law is a former member of the Board of Missions. Her husband was a Methodist preacher and her son follows in this footsteps, ministering to the spiritual needs of a congregation in Minneapolis, Minn.

I have recently returned from a visit to the Republic of Mexico. I enjoyed the beautiful country and the friendliness of the people very much.

BUT THIS WAS A VISIT WITH A PURPOSE. I like to know first-hand what my own Church, and Protestantism, is doing in other countries. I know travelers who have returned from Mexico who report they did not see, nor know of any Protestant work in Mexico. Home again, I am privileged to tell our churches here, in many parts of the country, what their Church is doing in Mexico, and I find our people eager and responsive. And above all, I know we must remember each other in prayer.

I had studied our church work in Mexico before I went. In fact, I had served a long term on our Board of Missions, and was not unfamiliar with our Church in other lands. But it is another thing to walk into, say, our School Hostel in Puebla —a lovely city— and see the many happy and busy girls under the care and guidance of our efficient and devoted director who has given a lifetime to this service for the sake of Christ. To see her chat with the girls in any situation, we know she aims to lead them into true Christian living. The attactive patio, with its lovely flowers, the clean rooms, the girls studying, playing singing, washing, or learning to sew, girls at prayer, at games, at work, I knew I could report at home a piece of work sincerely done.

Our Deaconess Training School in Mexico City is one of our most important institutions. Young women studying there will become the Christian leaders of their people. In their School, happy in pleasant surroundings, or in one of our Methodist churches teaching youth and children, their work is geared to the future. We have very excellent leadership in the school, and I realized the many responsibilities, and the great needs, too. We must never forget to pray for this school and its fine leadership.

It is always a joy to me to worship with Christian friends of any race or language. Here in church with the Mexican people, to sing, to pray, and even in my poor Spanish, to read a common ritual with them, we feel truly that we are one people before God: Visit Gante St. Methodist Church, or Balderas Street Church, or any one of our churches in Mexico City and you will find them filled with seeking, fervent, praying people. Their fervor inspires me. They need our prayers, as we need theirs.

Next in my journeying was a rural area, not mentioned at all in my travelers' guide book. I saw people coming into our Social Center from mountain villages, and from some primitive homes. I went to choir practice at the Center, met our young pastor and his bride, heard stories of burro-back rides up the mountain to an isolated Indian village where we have a little flock, struggling against opposition. Needs are great at Cortazar and neighboring villages, but a fine foundation is laid.

One day when our young LA-3 worker returned to the Center after an hour's absence, she found that a helper had unlocked the door for a girl who had learned to love the Center, and who came in from her village that day so that her baby might be born at the place which meant Christian love and fellowship to her and her young husband, a

contract worker at the time in Arkansas. Her baby, she explained later, was born in a real Christian home. Later I went with our missionary to visit this girl in her adobe home, and to see the new baby, soon to be christened at the Center. To me, not used to life in an adobe home in an isolated Indian village, the development in the Christian life of this young mother brought about by our Church was a lovely revelation.

After an evening spent in the English classes at the Social Center in Monterrey, a young woman talked with me, and in true modern g i r l fashion she showed me the photograph in her billfold of the young man she is to marry. "I am to live," she said, "in your country," and then she asked me how to make friends and learn our ways. "Why, I said, "we have a Social Center there too, and I'll tell you all about it." She seemed grateful, and surprised that we needed a Center there —alas, we need many more in our great American cities!

At Queretaro, I was impressed again by the quality of leadership in our school there, under our Church Board. Their welcome was so cordial that I realized how glad they are to have a Methodist tourist stop off to see what his own Church is doing. As I went away in a taxi, after a student had shown me the quaint colonial city and we had a good talk about his country and mine, one said to me, "Remember this is your house." I know the expression as a lovely way they have of telling me I was welcome and to feel "right at home," but I said to myself that actually it is, and too, that we are all together children in one ohuse —God's house or in His world.

It was a fine visit, with a purpose beyond seeing a beautiful country and making many friends whom I cherish. As I tell our church groups about their fellow—Methodists south of the Border, I pray that our prayers may be united and our lives more consecrated to the bringing of the Kingdom of God in these neighboring Republics.

A VIRTUOUS WOMAN

By VIRGINIA REYES DE GROVES

Asuncion Aurrecoechea was born in a small village called Charcas, in the state of San Luis Potosi. Her father, Vicente Aurrecoechea, was a storekeeper, of Basque origin. Because of his background he was a fervent Roman Catholic in religion. Her mother, Nicolasa de Avila, on the other hand, was a militant evangelical in the Presbyterian Church.

Asuncion was a bright girl. She formed the habit of always making her own decisions. Consequently, upon finishing primary school in the little town, she chose to go to the city of San Luis, tak ing her mother with her, in order to continue her studies. Her father was in accord with the plan that she could choose the school she wanted, and he would pay her tuition. She began her studies in the state vocacional school, studying accounting and other subjects. Soon, however, she went to the English School, an institution sponsored by the Methodist Church, because she desired to learn English. She took the primary course of instruction in the English department. As a student she was popular with her companions. She was loved by her teachers, who took note of her spirit of service and her jovial character.

I can imagine what my mother was like by looking at the photographs of that time: a girl wearing pretty muslin dresses which she herself made, decorated with white lace and black velvet ribbons. She liked to wear daisies in her hair. Tarso Reyes, seminary student in the Wesleyan School, fell in love with her.

Tarso was a serious-minded young man, who liked oratory and poetry. His parents had set him apart for the ministry when he was a small boy. His call to the ministry was confirmed in his own experience as a young man. This calling was for him a heart-warming experience during his ten years in the ministry, until his death. The marriage, a happy event, took place in the English School. The couple then left for their first charge, in Saltillo, Coahuila.

Asuncion was an intelligent companion. She was a hard worker, self-sacrificing, and a loving mother, taking great care of her children. She bore eight children, four boys and four girls. Mother made all for our clothing. On Sundays she dressed us all in white to go to Sunday School. We didn't always get back home so fresh and neat. Father always went into the pulpit immaculately dressed. Mother had done her best in ironing that white shirt and the stiff detachable collar. Ever since I was a small girl I have liked to wath mother's perfection in everything she did, even in routine and insignificant tasks. Mother is an artist. She has painted no pictures, nor worked in sculpture; but, how she loves perfection and the beautiful! Order is in her an outstanding characteristic.

At an early age she was a widow. Her youngest daughter would be born three months later. She faced the new situation with the spiritual fortitude which marks her character. Her brothers-in-law offered to support her and her family, making a joint effort; but she declined. Her father came to take her and the chlidren back to his comfortable circumstances in San Luis, on condition that the children be reared in the Roman Catholic tradition. Mrs. Asuncion A. de Reyes (she has never liked to use the customary Spanish form for widows' names) decided to be for her children the one and only parental authority. The Methodist Church opened the doors of its schools for the education of the children of this young mother, whose husband and

companion had died in active service of the church. We three oldest children were still very small when we went a long way from home to attend boarding schools. As soon as she was able, mother began work in the Christian Social Center in Monterrey. She chose this city for a home because it offered, in her opinion, better opportunities than any other city of Northern Mexico. Her mother, our dear grandmother, stayed with the children while mother left home to work, not only during the day but often at night as well. In order to increase her income, mother gave private lessons in English. Thus the years passed, with mother dedicating herself to the quiet, burdensome task of providing for her family, sometimes with laughter and a light heart, sometimes with worries and tears. Little by little the children began to work, studying at night in order to go ahead with their chosen careers. Even today, her children are mother's special concern and joy. Vicente, a lawyer, is registrar for the University of Nuevo Leon. He is also a professor in the University. Virgilio is an English-Spanish private secretary for a high official of the American Smelting and Refining Company. Angelina, a schoolteacher, is now married and has her own family. Alfonso is a teacher and commercial artist. He is editor of the University publication, **Vida Universitaria,** and executive secretary for a society of friends and contributors to the University (Patronato Universitario de Nuevo León).

Alpha is married and has her own home. Alvaro is a lawyer and practices in Monterrey. Chonita is an English-Spanish secretary, working in Monterrey and living at home. The author of this article is married, and works with her husband for the Methodist Board of Missions. Eight grandchildren are for my mother a special joy.

Mother's Bible is a unique book. It is a modern version, which father gave her once on her birthday. It is well worn. Also, it has many verses underlined, and here and

there are dates beside the verses. How often mother consulted her Bible and prayed over it. The dates are there as a testimony and a reminder. Father's hand wrote the first names in the family register; mother's wrote the last. Then, at the end of the list, she added a thought from the depths of her heart —more or less like this: "In my sight, every one healthy and beautiful. Gifts from God, which I shall return to Him . . . when he so desires. Father, let me return them just as pure as I received them."

Life has been a process of perfecting in mother a vigorous personality and a beneficent influence upon others. The spiritual power which she has developed is a tonic for those who come to her for counsel or consolation in times of difficulty or sorrow. Mother has the gift of a happy spirit; she is able to meet persons on any level and in any circumstances, to help them find Jesus Christ and the abundant life.

GIFTS

MEXICO acknowledges with profound gratitude the financial help received to print and distribute news items of the field. Our special thanks go to Miss Mabel Taylor, Miss Juliet Knox, Miss Naomi Lisle, Gertrude Baumbach, Miss Emma Eldridge, and C. Wilson Bates.

THE UNION CHURCH OF MONTERREY, N. L.

A Christian dream that has been many years in the making has come to life. The religious aspirations of the Protestant American community of Monterrey have at last found a home.

As long ago as the early 1930's these faithful people met in the basement of the Mexican Methodist Church.

After years of fluctuation the group took on renewed vigor in early 1944. A visit from Bishop Ivan Lee Holt in 1945 revived the desire for a real church.

On July Ist, 1945 Forth Worth's Methodist Church sent Dr. Warren Johnston to preside at the organizational meeting.

In the spring of 1946 the Rev. Richard Drew Wolcott was called to serve as pastor of the growing church. The new Union Church of Monterrey is a tribute to him and to his members.

By the summer of 1947, many activities of the church were running in good order. But it was not until the spring of 1948 that the building movement really took shape.

By 1950 plans were moving forward swiftly. First a corner site was purchased in the picturesque Chepe Vera section of the city.

On an August afternoon in 1951 ground was broken at the new site and in June of 1952 construction got under way on a building of modified Spanish architecture.

It would be impossible to mention the names of all the persons who have given so generously of their finances, time and spiritual help to this church. This has been a movement for good, done in Christ's name

May this our Church, minister to the spiritual needs of this community for many years to come. May it be a house of prayer. May it be for its people, from cradle to the grave, a haven and a hope, an assurance and a shining tower.

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MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

Vol. 44 April - June 1954 No. 2

The Holy Life

There is a faith unmixed with doubt,
A love all free from fear;

A walk with Jesus, where is felt
His presence always near.

There is a rest that God bestows,
Transcending pardon's peace,

A lowly, sweet simplicity,
Where inward conflicts cease.

Selected

MEXICO

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OF MEXICO
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Ruth V. Warner, Editor
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LOOKING TOWARD GENERAL CONFERENCE

Eleazar Guerra

Bishop Guerra writes in Evangelista Mexicano, the official Church paper, about the General Conference of the Methodist Church of Mexico which will take place in September 1954.

There looms on the horizon of our Church the celebration of the next General Conference. How many projects, what opportunities await us! But we do not close our eyes to the fact that we need divine grace in order to come up to the General Conference with serenity and composure, with the sole purpose of serving our God.

There are problems which are now in a critical stage which may provoke great discussion and, in some cases, threaten to become tempests, but we are sure that after the discussions light will break through. If we lay hold of Him who has power to make all things new, all our problems will be solved.

We should like to see, in the next General Conference, a spirit of serenity and brotherliness that would unite on the principal point, that of bringing to the Church what it most needs, true spiritual life. We should like to see enacted certain laws related to doctrine and organization.

We belong to a glorious stock of workers who, during more than two centuries, have filled the world with their faith We

long to be . . followers of our Lord and guide our beloved Methodist C h of Mexico, making use of th fundamental principles basic doctrines of our Church which closely approaches the true genius of the original organization.

Translated

EXPERIENCES OF COLPORTOR

Excerpts from the Annual Report of the Bible Agency in Mexico, for the year 1952. Translated, and used by permission of the Bible Agency.

GOD WORKS IN DIFFERENT WAYS

This fact becomes evident in one of the interesting experiences of our Colporter Gregorio Rodríguez B. He says:

"Four months ago, as I was visiting the southern part of the State of Nuevo León, near Galeana I found a woman whom I interested in becoming acquainted with the Holy Scriptures. Since she was under the impression that the Bible must be voluminous, she wanted one of the largest I had.

"Returning later to that same place, hers was one of the first houses I visited. Great was my disappointment when I discovered that the local priest had suceeded in awakening in her such an aversion to the Holy Bible that she had torn it in pieces and thrown them in the trash.

"I hardly had courage to continue my work but as I started to go to another place, a young man approached me. He asked what kind of books I sold and whether I had a book of dreams that mentioned seven lean and seven fat cows about which a certain Pharaoh in Egypt dreamed. He explained that he had found some leaves of a book tossed on the street and had read about the dream but did not have the whole story. Without wasting time I told him I did have the book but that it was not a book of dreams but the Holy Bible.

"Thanks to God and this incident, I was able to leave four Bibles in that place. Later I realized that the leaves of the Bible which the young man had found were from the very Bible which the woman above mentioned had torn up."

There is no doubt that God works by diverse means to reach men's hearts.

THE WORD OF GOD SUSPENDS A DUEL

Our Colporter Evaristo López Luna was the instrument of God which saved from death two men who were fighting a duel with machetes. He did this by talking to them about love for God and for one's neighbor. He relates this dramatic experience thus:

"In the region of Serdan, Puebla, two men were fighting a duel on a platform. Each with his machete, and to the sound of a violin, was striking to kill. I wondered how I could save them from death, and God enlightened me.

"I opened my package of books, and at one side of the group who were egging them on, I began to speak in a loud voice, for I could hardly be heard above the shouts of the people. I had to shout louder then they: "For God so loved the world, that he gave his only begotten Son. . ."

Four times I shouted this message. People began to gather where I was. In my heart I asked God to give me wisdom to bring peace to their hearts. So I continued to read the Scriptures.

"Soon the duelers were left alone. I made sure that they heard me. With no one to continue stirring them up, they left off fighting. Then I went to them and talked to them about the love of God and to our fellow men. I told them God does not want us to fight nor steal nor to do anything wrong.

"In this book, I added, God tells us how we should live and that we should repent. I kept on reading, and they liked it very much. They bought two New Testaments and five portion.

"Then one of the two who had wanted to kill each other took me to his home; he was the mayor of the village and the other one was the judge. That night we called the judge to the home of the mayor and had a family service. I talked to them further about the Word of God. When I finished, they made peace with each other, for which I thanked God."

THE LIGHT OF THE BIBLE AGAINST THE DARKNESS OF BLACK MAGIC

Our Colporter Ezequias Hernandez found a devotee of Black Magic with whom he had the following conversation in the garden of a village in the State of Coahuila.

"What do you sell?" asked the man.

"Bibles and New Testaments," replied the colporter.

"Then are you a Protestant?" asked the man.

"Yes, sir, I am a Christian," said the seller of Bibles.

"Well", continued the man, "I am not a Catholic nor a Christian nor a Protestant. Then what am I?"

"You are a creature of God. What you ought to do is to repent and seek God," answered the colporter. Opening his New Testament, brother Hernandez began to read from one of the Gospels.

"That's all very well," said the listener, interrupting him, "but you cannot understnd it all. Moreover, you folks read only what suits your purpose but not the rest. You never want to read Father Ripalda's Catechism."

"But the Catechism is not the Bible," explained the Colporter. "I am talking about the Bible. I see you do not know the Bible."

"The Bible is incomprehensible," replied the other. Then, taking from his portfolio a book called "Black Magic", he said to the Colporter: "With this book you can accomplish anything you wish."

"Your book teaches you darkness and leads you to eternal condemnation, but Christ says, I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life," quoted Brother Hernandez.

The results of that conversation were not inmediate. The listener went away thoughfully but spiritually disquieted. When our Colporter made his next visit to the same place, the devotee of Black Magic was interested enough to buy a Bible.

MATERIALISTIC SCIENCE AND GOD

It is not human wsidom but divine inspiration and wisdom which qualifies our colporters for their task of distributing the Word of God among all kinds of people. A case in point is the apt reply of our Colporter Faustino Arcia, in the State of Tabasco, to a physician.

I had a conversation with a physician, he relates, and he said he knew something about the Bible but did not believe in the existence of God, adding that if I could prove it satisfactorily, he would believe.

I thought for a moment and then said: You know that God is a Spirit. One cannot see a spirit. We cannot see God.

"That's why I do not believe," he replied.

Have you ever felt pain? I asked.

"Yes, of course," answered the doctor.

Well, did you see that pain? I continued.

"Of course not," he said.

That's the way it is with God, doctor, I explained. We cannot see Him but we feel Him.

"You're right," replied the doctor.

The result of this interesting conversation was that the doctor bought a New Testament.

SEEING IS BELIEVING

The proof Thomas, disciple of our Lord, demanded is what many require in order to believe or justify their unbelief. Our Colporter, Faustino Arcia, in a city in the State of Tabasco, met a man who believed the Bible to be a fable and who could not believe anything he could not see. The interview was as follows:

The man was in his study when our Colporter arrived and offered him the Word of God.

"What the Word of God? Has someone come down from Heaven?" he scoffed.

"Yes, didn't you know about it?" asked Faustino.

"No, I didn't see him. That's all pure fables," said the man.

"No, sir, it is not a fable. If it were, it would not be in the New Testament," explained the Colporter.

"Well, it's only history anyhow. I cannot believe what I do not see," replied the man.

"That is what Thomas said, nevertheless he believed," declared the Colporter. "Did you know the Koreans are at war?"

"Yes," the man answered.

"Do you believe it to be true?" came the next question.

"Of course," said the man.

"But you have not seen them in order to believe it." At this argument the man, now in a good humor, laughed. Then the Colporter read him portions about the birth of Christ, the mirac-

les, and the plan of salvation. Becoming interested, the man asked for a Bible to examine and finally bought it, saying.

"I, too, am going to study the Bible. When I have read it at least twice I am going to go to the labor unions and talk to them about it."

SELLING BIBLES TO THE RINGING OF BELLS

The State of Puebla is predominantly fanatical. In one place which is distinguished by the number of its Catholic churches, our Colporter Evaristo Lopez Luna had the following experience:

As I went along the principal streets of the city offering the Bible for sale, he states, I knocked at a door near a church. To the young woman who opened the door I offered the precious Book. She said her father was not as home and at once began to ring the church bell in a rapid, nervous manner.

I understood that she was sounding an alarm and asked God to help me, for my heart was pounding hard. But with His help I went on. I had barely called at two more doors when I saw myself surrounded by many people. I stopped.

The young woman who had rung the bell spoke to the group and, pointing to me, said, "There's the Protestant devil. Don't buy anything from him. His books are bad, they are poisoned. Folks like this are wolves in sheep's clothing."

I took out a portion and began to read them the Beatutides. The people were enthusiastic and begged me to sell them "some of those little books".

Then I realized that God had helped me. He used that young woman to call the people together, for in the homes where I had called I had not been able to sell a single portion of the Holy Scriptures. Of course, one cannot always sell the Bible to the ringing of bells.

Brother Acosta's Evangelistic Team

CAMPAIGNING IN WESLEY YEAR

Fernando Acosta

Excerpts from the story of a field trip, as told by Rev. Frenando Acosta, District Elder of the Western District.

This trip included points in the Sierra Madre Occidental and certain places along the Balleza River which waters vast regions in the state of Chihuahua. The first stop was at Juan Mendoza where is the center of the activities of Miss Hermelinda Garcia who works under the auspices of the Women's Missionary Societies. There we held a service in the open air which was attended by some eighty people, most of them Catholics. They listened to the sermon reverently, drinking in the words of the preacher, and expressing their desire to hear this precious message of the Gospel on some other occasion.

Next day we went to Tule where we had encouraging meetings and the joy of seeing one woman yield herself wholly to the Lord. She had always cherished the desire of being baptized by immersion and could not be persuaded that Bible baptism was by sprinkling. Since our Methodist Church opens the way for baptism by immersion, and since it is not the mode that saves one

In Tarahumara country brother Acosta's team abandons the car for horses

but faith in Jesus Christ, we arranged to accede to her request. The trouble was that in Tule there was no way to do it, but the convert was willing to go where we could. So we made the trip to Juan Mendoza where there is a river and a very appropriate place for such a ceremony.

Several people accompanied us. On the river bank we held the ritual services and then, appropriately dressed, entered the water where, with a verse of a hymn and a prayer the immersion took place, the first one this preacher had ever carried out. We rejoiced at the evident change and the exultant joy of this sister who had given herself wholeheartedly to the Lord.

In Las Tapias we preached for several days and received some young women into full membership, also baptizing some children. Under a burning sun we went to Las Moras on foot, where we had a glorious service in which we received five young people into church membership after baptizing two of them.

To reach Pinalejo we had to abandon the car. Part of our group went on foot, others on horseback. This was bad trekking because our guide missed the road and ended up in a village inhabited by Tarahumara Indians. However, they sent a child

Trampling across the desert in quest of souls, brother Acosta in the lead

to show the way, and in Pinalejo we had a wonderful opportunity to preach. Here the father of a large family accepted the Gospel and was baptized.

The scarcity of water was felt here. It is distressing to see those majestic forests and mountains which used to be a veritable Paradise devastated by drought. In this place the spring in a great rock yields only two buckets of water a day for the use of the family. But that very day there was a refreshing rain and with the water which gathered on some rocks we watered our horses.

This trip, though rugged and exhausting, brought us great joy. Sometimes we slept in the open air, but we were unmolested. Tramping on foot did not reduce our weight as we had hoped, for the generous hospitality of the brethren frustrated this purpose. The whole experience was edifying, and we discovered great opportunities for presenting the Gospel. The total number of baptisms and of members received into the Church on this trip was thirty six.

On foot, on horseback, or by bus, amid a thousand dangers and with real sacrifice and passion for souls, Miss Garcia visits

Brother Acosta immerses a convert in the river

all these places and more. She deserves the support and prayers of the Church in general.

Translated from *El Evangelista Mexicano*

WITNESSES OF JESUS

Translated from El Evangelista Mexicano, our official church organ.

According to information received from the National Evangelical Committee for Defense, we relate for our readers the trials through which some of our members are passing in the Methodist Church of Mexico, witnesses who are victims of Roman Catholic persecution and, thus, martyrs of the faith.

In San Francisco Ocotlán, State of Puebla, the Methodists are trying to build a meeting house, but the Catholics are opposing them systematically and aggresively. We thank God that local government authorities are doing their duty and giving our people legal guarantees. Let us pray that God may strengthen the faith of those He has raised up there to establish His reign of Love and Pardon!

In Tochimilco, State of Puebla, there have also been outbreaks of religious intolerance, and the Methodist congregation which has been there for long years has been the object of violent attacks upon its freedom of worship. We are sure that these brethren will prove true to Christ and that, as Christians, they will bless those who curse them. Let us pray for them!

In Cananea, State of Sonora, a new and faithful group of Methodists, directed by the beloved Maria Carrillo, is suffering attacks on its legal rights. Miss Carrillo has a prayer group which meets in her home, and there have been attempts to break it up by force. Several times the followers of the Vatican have tried to intrude into the Evangelical believers there, but the latter are firm in the faith and are trusting in the protection of God and the promise of the crown of life for those who remain faithful to the end.

In Puebla a group of Protestants have formed a Regional Defense Committee which will watch over the legal rights of our fellow Christians in the States of Puebla and Tlaxcala. We hope their example will be followed and that soon in the whole country there will be those who are legally competent to defend the legal interests of the witnesses of the Lord Jesus.

ONE MORE FORD ANECDOTE

Ethel Thomas

Miss Thomas, who served her Master for many years in the education of girls in Mexico, had the experiences of a pioneer in driving her Ford for the use of the Industrial School and Hostel.

Policemen seem to occupy a prominent part in these tales of the Ford, but there really were none at all in the country where we lived, and their absence caused us much anxiety. On our infrequent returns from the city at night, we were sometimes startled to have a bicycle rider place his hand on our front car door and ride beside us while we continued in his direction.

Miss Rodgers had gone home, and Christins Maltby had come to the farm. She was an excellent driver and fearless, but one night we had a startling experience as we drove up the slight rise at the south as we neared home. A loosened wheel separated from the car and went rolling on ahead, while we sat dazed in the car, watching till it stopped in a ditch. Then what to do?

At a distance someone approached from the rear. We were still a quarter of a mile from home. Who would watch the car, who would go for help? We set out together; one waited midway while the other ran for the watchman. Fortunately, he was on his rounds near the front of the property and soon came to our aid. We recovered the wheel and watched until the passerby was well beyond our gate, then left the watchman to protect the car until morning, and walked on to home and bed.

Then, too, there were no authorities to object when, in the car's first year, it helped a poor family with a burial when they could not secure a hearse. I was alone during vacation time. The father of two of our boys, both day pupils, informed me of the death of his wife. A simple service was arranged at the home; then, instead of allowing the family to carry the casket of their loved one the long distance to the cemetery, we placed it in the back seat and together drove to the grave that had been prepared.

ROSETTA B. RODGERS

Marina Gómez C.

Of Miss Rodgers who died on March 11, 1954, Miss Ethel Thomas writes: "She was a missionary at the Industrial School for only three years, 1919, 20 and 21, but in those years she did outstanding work. . . how vital a person she was, and in what loving esteem she is held." Miss Gomez, an experienced educator, writes of her years with Miss Rodgers.

As I recall this profoundly Christian woman, memory takes me back to the year of 1920. Just a year before that I had finished my Normal course in the beautiful, never-to-be-forgotten Sara L. Keen School and now I was a teacher in the Girls' In-

dustrial School in Mexico City. Miss Vernice Gelvin was in charge, but she had to retire and Miss Rosetta B. Rodgers took her place as head of the home and school. My companion and friend of school days, Miss Sara Alarcon; Miss Ethel Thomas; another teacher and I were the whole staff at that time.

What an atmosphere of love there was as we tried to meet the needs of the many girls under our care! Each of us, as I see it in retrospect, did our part with joy and tenderness. But at the head was the dynamic, enthusiastic and gracious Miss Rodgers. I can still see her: tall, well built, middle-aged, with a hair-do that was peculiar yet becoming. She had a strong but kindly face and a sweet gentleness that inspired confidence.

Miss Rodgers looked after all the complicated details of a home and school but, nevertheless, one would see her in the afternoons, after the strenuous tasks of the day, taking out, from somewhere, boxes of playthings of all kinds and conditions, for the little girls. She would play with the little ones while the older girls systematically mended, laundered their clothes, or did their homework assignments.

Many of those little girls had never before rocked a doll in their thin little arms. But when there were not enough dolls to go around, Miss Rodgers, holy woman that she was with a mother's heart, would invent a substitute. Showing the children how to rest the right arm over the left, she would draw on the little closed fist a mouth, eyes, and nose. Then with bits of scrap material she would improvise dresses for these dolls, thereby filling the afternoons with delight for the wee mammas who had no time to sigh for the expensive "store" dolls they could not have.

Miss Rodgers came to Mexico, the blessed land that offered her its cordial hospitality, in 1920, not expecting to remain long. But circumstances in the institution obliged her to remain till 1924 when she had to return to her own country, and Miss Ethel Thomas took her place. Miss Rodgers devoted herself so ardent-

ly to this educational work that she made a lasting contribution to its reputation and prestige.

Rosetta Rodgers was from Pennsylvania and always lived in or near Charleroi. Everyone knew her for her kindness, her gracious ways, and her tireless zeal for work. The local newspaper said of her when she died: "As a teacher, a writer, a philosopher, and a friend she had no peer." She was well along in years, but not even her precarious health in later years caused her to flag in using her energies to help others. She put a high value on life and its responsibilities but was Christian and indulgent in her judgments of others.

When I received the news of her death, I bowed my head in intense emotion. Two of my best companions of those happy times have gone to be with the Lord within four years; Miss Ethel Thomas retired three years ago after having given us more than thirty of the best years of her life. And here I am still in the institution which received us in 1919 and 1920 as young women full of illusions and energy. I await what God may will for me. I am grateful to Him for having given me such excellent companinos, for the legacy I received from them, and because they are now with Him. Then let us wait our turn, trusting in Him.

—oOo—

Dr. and Mrs. Henry H. Holmes, educators and former Methodist missionaries in Argentina, have returned to their home in New York City after living in Mexico City for some time while Dr. Holmes was engaged in Inter-American activities. Their many friends will miss them and the hospitality of their lovely home here.

ON FURLOUGH

In March, Miss Gertrude Arbogast, principal of the Deaconess Training School, went to the Staters for a much-needed furlough which we trust may be both refreshing and profitable. We are much indebted to her for getting out the January-March number of our little magazine MEXICO for us.

DID THIS EVER HAPPEN TO YOU?

A page of important items for the previous issue of MEXICO slid out of the right drawer and into the wrong one and was discovered too late for publication. With due apologies, we herewith insert the run-away news:

In September, Dr. and Mrs. Milton C. Davis, of Monterrey, attended the session of the Missouri Annual Conference, held in Brookfield, Missouri. They went in order to present the plans for the new student home, now being constructed by the Union Evangelical Center. For the past six years the Missouri Conference has carried this student home as its Advance Special. Dr. Davis has since 1907, been a member of the Conference. While in Missouri, they had the opportunity of visiting Miss Dora Ingrum, now living in Columbia, Missouri. She is helping as Sunday School teacher, and in other ways, in the Wilkes Boulevard Methodist Church of that city.

At the suggestion of Bishop Ivan Lee Holt, who presided over the Missouri Annual Conference, plans are being made for a caravan composed of members of that Conference, to come to Mexico in 1954 for the opening of the student home of the Union Evangelical Center.

Miss Dora Schmidt, director of the student home for girls, in Monterrey, recently returned to her home near Wichita, Kansas, for a serious operation. At last reports she was improving satisfactorily, and hoped to be back at her work by January first.

In October, a special service was held in the Methodist Church at Nuevo Laredo, Tamaulipas, celebrating the completion of twenty-five years of ministerial service by four ministers of the Border Annual Conference, namely: Rev. José Garza Flores and Rev. Gilberto Gómez Bernal, both at present pastors in Nuevo Laredo; Rev. Raúl Ríos, of Monterrey; and Rev. Andrés Díaz, of Ciudad Delicias, Chihuahua. Dr. Milton C. Davis was present for the anniversary address, and a gold medal was awarded each of the four pastors. Rev. Andrés Díaz was not able to be present, but the medal was sent to him.

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MISSIONARIES:

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Mr. and Mrs. L. B. Newberry, (retired) Apdo. 11
Miss Emma L. Eldridge, Apdo. 50
Miss Pearl L. Hall, Apdo. 186
Miss Irene Nixon, Apdo. 50
Miss Lulu Rawls, Apdo. 186
Miss May B. Seal, Calle 12ª No. 1630

CORTAZAR, GTO:

Miss Mamie Baird, on furlough

MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

Vol. 44. July - September 1954 No. 3.

REMEMBERED FOR GOOD

Lillie F. Fox.

Miss Fox, for many years before her retirement an outstanding missionary of the Border Conference, was in Chihuahua on a visit at the time Brother Newberry was called Home.

When the great Nehemiah wrote his autobiography, he concluded it with these words: "Remember me, O my God, for good". Lemuel Bascom Newberry, a great Christian, having served his Lord and Master as a missionary both as a minister and as a layman, will always be remembered "for good", both in México and the United States. Mr. Newberry was born in Lagarto, Texas, January twenty-second 1882 and of parents of highest Christian character and whose home was always open to the pioneer Methodist preachers of Texas. He received his higher education in Southwestern University, Georgetown, Texas, and was interested in all student activities and received special recognition as a public speaker, representing the University in inter-collegiate debates.

While in the University he received a very definite call to the ministry and to missionary service and offered himself for work in México. There was never a doubt in his mind as a young man that this call was from God, and as he grew older, the conviction grew stronger. He knew in whom he had believed.

At the age of nineteen, he served as a supply on the Llano Circuit in Texas, knowing that work before completing his studies would be of great practical value to him. While there another rich experience came to him: he met the young woman who later became his life companion, Miss Emma Alexander.

After receiving his degree from the University, and after his ordination by the Methodist Episcopal Church, South, he came to México in 1906. His first appointment was to Chihuahua City to organize an English-speaking church and to learn Spanish, and to know the people with whom he was to spend his life. At the end of the first year, he returned to Texas, and his romance with Miss Alexander was culminated by their marriage. Immediately they came to México. The next appointment, 1907, was to Torreón where he organized an American Church and established Seth Ward College, now Colegio Elliott. From the time of his leaving Torreón, 1910, until his home going on May 20, 1954 his work was among the Mexican people.

He was appointed Presiding Elder of the México City District where he remained for six years, and for one year, 1915-16 he was in charge of both districts, México and Guadalajara. For a time he was the only missionary of the former Southern Methodist Church remaining in México. The Revolution which began in 1910 disrupted all missionary work in México to a very great degree until 1918-19. During the interim, many changes took place in the whole missionary service both as to methods and personnel. In 1919, he was appointed as Presiding Elder to his first love, Chihuahua, and from this city he entered his eternal home in 1954. With great enthusiasm and hope and faith and love, he began the work of readjustments, of reviving the churches whose members were scattered and discouraged, of finding new pastors for these congregations, and of reorganization in general.

Colegio Palmore had been closed for some years, and he was instrumental in hastening the reopening of the institution. He established a small printing shop which developed into the splendid

publishing plant, Imprenta Palmore, and this became a center for the distribution of Bibles, tracts, hymn books, Sunday School literature, and for the publication of the Church Organ, the *Evangelista Mexicano* He was most helpful in the establishment of Centro Cristiano, the social-evangelistic center sponsored by the Woman's Missionary Council of the Southern Methodist Church. His interest and good judgment have always been appreciated by the institution.

In his mind and heart was born the idea of a hospital in the city of Chihuahua to serve the sick of this region with loving, healing service. He poured out his strength, his love, and his prayers for the hospital and he rejoiced to see Sanatorio Palmore opened in 1924 with a small staff and limited equipment. On May 15-16, 1954, thirty years later, his dreams were realized to a much greater degree when new units, well equipped and staffed, were inaugurated and dedicated. On May 19, after several weeks of critical illness in hospitals in the United Sattes, he was brought to the hospital he loved so much, thinking in a few days to return to his own home. On May 20th, he left Sanatorio Palmore for his heavenly home.

The laws of México by 1923 became such that all foreign missionaries were refused the privilege of functioning as ministers and their service was greatly handicapped. Mr. Newberry, with deep regret naturally, but with his continued love for his work, surrendered his credentails as a minister and began to labor, as did Nehemiah, of old, as a layman. He became the manager, later owner of the Publishing House, Imprenta Palmore, served, as Treasurer of the Board of Missions, cared for the properties, and when Methodisms in México united, he was a member, until his passing, of the Council of Cooperation, property holding Societies, and various other organizations. When Methodism in the United States united, he continued in the same relationships. Not only did he serve his Church in the large, but the local church as well. He was interested in local affairs and was one of the founders of the Rotary Club in Chihuahua. His business

relations were such that no one was held in greater respect nor was there anyone whose integrity was more greatly appreciated.

As the years passed, his health failed and the strenuous business affairs were passed on to his son. This began a most happy and fruitful period of his life: evangelistic visits to ranches and villages. These places were Gospel-hungry.

As to his family, he wrote in some autobiographical material that he promised the Lord that if he could win the young woman of his choice Miss Emma Alexander, his happiness would be complete, and (quoting) "her love, fidelity, her self-sacrificing spirit have been my inspiration and can account in a large measure for any small service which I may have been able to render". His wife, one son, and two daughters, with eight grandchildren survive him. The Newberry family is one made by God's own pattern. He wrote: "To be born into a home of Christian parents is one of life's most valuable heritages and such inheritance was mine". The same blessings are the heritage of his children and of theirs.

Brother Newberry, as he was so lovingly called, was a great Christian gentleman. No higher tribute can be paid to him. He was generous, kind, a clear thinker, loyal to his friends, the church and God. He had poise, was always patient even in trying circunstances; generous and charitable even to those who differed with him; he loved everyone, was always gracious in manner, and abounded in good works. He was a man of prayer and things came to pass when he prayed.

Wherever he worked, whether in the villages and mountains about Guadalajara covering the territory by burro where he was called Padrecito, or in the capital of the Republic, or in the mountains around about Chihuahua, or in the business world, he carried the message of Jesus Christ not only by preaching, but by his living, and even his face so reflected the spirit of his Master that those about him wanted to know his Saviour and Friend. He will always be remembered "for good".

THE DAY

Gold C. Hauser.

Mrs. J. P. Hauser observes, participates, and reports.

B. D. and A. D. were the new date lines set by the Palmore Sanatarium some weeks before *The Day* which was to be May 15. B. D. meant what must be accomplished Before Dedication and A. D. indicated what might be postponed until After Dedication. Neither the Medes nor the Persians could have been more strict than was the staff in making everything bend to the date set. The construction had been begun in October and a friend from Cincinnati who visited here in February could scarcely believe that so much had been accomplished in that lapse of time, especially in this land of supposed mañana.

But the small army of carpenters, masons, electricians and painters moved so efficiently that the seemingly impossible was accomplished. However, some three days before the dedication, even the ordinary pace was accelerated. Quite unexpectedly a stenographer or a laboratory technician would appear at one's elbow saying she had a few minutes off from duty and would be glad to help hang that curtain; this dusty rose will go in this room, this soft yellow across the hall, this gay Mexican motif will be in the children's ward and this dainty fern design will go into the doctors' examining rooms; a doctor, with his mask dangling, took a few moments to supervise the arrangement of the furniture in the doctors' lounge and dressing room; the intern transformed himself into a human fly as he directed the shifting of operating room equipment to its new quarters; fingers accustomed to taking pulses and handling surgical instruments deftly slipped shower curtains on their rods or polished a window; for some days staff members could have been seen planting flower seeds, watering the newly made lawns, wielding a paintbrush or doing any other of the numberless extra tasks. But now beds were put into the new rooms and made up with new linens, and what a joy came when Sr. Villarreal, a public spirited businessman

of the city a longtime friend of the institution, sent out fifteen hospital bed[illegible] mattresses and pillows, a gift amounting to some 15,000 pesos. Other friends contributed beautiful potted plants for the corridors and windowboxes below the glass block windows which [illegible] the ends of the ample corridors. Some thirty friends and business houses sent in cut flowers for the Dedication, so that everywhere there were tall baskets and jars of blossoms. Other houses loaned appropriate furnishings for the main corridors so that we hardly knew ourselves in the charming transformation thus brought about.

At 8:30 on Saturday evening the main lobby was crowded for the brief ceremony of opening the Hospital to the public. Prof. Francisco Cepeda, secretary of the Civil Association that administers the hospital, took the place of Mr. L. B. Newberry, its president, who most unfortunately has been critically ill in the United States and could not be with us. Prof. Cepeda welcomed the guests and gave a summary of what Palmore had acommplished through its thirty years of service, closing his remarks by presenting this new construction to the Methodist Church of México. In very fitting words the pastor of the local church, Sr. Manuel Castañeda Flores, accepted the gift in the name of the bishop, Dr. Eleazar Guerra, whose plane reservation had that very morning been cancelled, and Miss Pearl Hall, the superintendent of the Hospital, cut the green and white ribbons that led into the new corridors, saying as she did so, "We welcome to this institution all who need its healing ministry". Then the official group led the way through the main corridors and out across the patios to the auditorium where the evening's program was held.

Dr. J P Hauser read appropriate Scripture passages and led in a prayer of thanksgiving; this was followed by the nurses' chorus singing "Aleluya", to which all hearts responded. It was our great pleasure to have with us Miss Edna Potthoff, who was the founder of the School of Nursing and was the superintendent of the Hospital until broken health caused her retirement. She spoke briefly but with deep feeling of her joy in the Hospital's

accomplishment, and was followed by Miss Lillie F. Fox, who has been a staunch supporter of the institution since the days of its founding. It meant much to have these two friends journey down from the States to be with us on this happy occasion. Dr. Julio Ornelas, the chief of staff, or technical director, spoke on some of the interesting statistics that have been accumulated over the years, and Dr. Enrique Grajeda slipped into his chair on the platform just in time to tell What Palmore Offers to the Public. Miss Hall spoke of the host of friends who had made this high moment possible: the Secretaries of the Board of Missions and the Womans Division in the New York offices; the many people who have never been in México and probably never will be, but have contributed sums small and large; the workmen who, with hammer and trowel or with technical skill have faithfully labored; and especially did she appreciate the silver thread of prayer that has been evident through all the work. Very fitting was the solo, "God Bless This House", and it was followed by a very able address on "The Healing Ministry of the Church", by Sr. Flores, the pastor of Trinity church. Very heartily and thoughtfully the audience sang in closing "Mi México" (using the music of *America the Beautiful* and carrying the same fine thought), and perhaps many especially noticed the closing lines:

"Y tus tristezas cesarán
Si buscas a Jesús".

which means "And your sorrows will cease When you seek Jesús". Surely the work done in this House of Healing will lead many to find our Lord.

The hours of the Open House on Sunday were from one o'clock until six, but before and after the time indicated people flowed through the corridors and rooms. Groups of attractive young nurses had been prepared to take the guests on a tour of the building, beginning with the fine new laboratory, then through the wards for little children and older ones; those for men and for women; then to the splendid surgical unit, with its two operating rooms, anesthesia room, sterilizing rooms, recovery room, the

doctors' lounge and dressing room (some 35 or 40 doctors bring their patients to his hospital), the nurses' lounge, and supply rooms, then on to the private and semi-private rooms, a number of which have their own telephone and oxygen intake; the nurses' stations, the kitchens for each unit, the reception rooms, and examining rooms, and everywhere the soft colorings and cheerful atmosphere which were enthusiastically approved by both visitors and doctors. But as we were sitting quietly chatting with one of the doctors and his charming wife, and watching the nurses having such a good time with their friends on the tours and about the refreshment table suddenly a Red Cross ambulance drew up at the Hospital entrance and an accident case was brought in on a stretcher. At once the whole atmosphere was changed; the doctor was instantly in action and the carefree girls suddenly became serious faced nurses again, forgetting everything else as they swiftly came and went at the doctor's bidding. It was simply *Palmore in action*, the action that makes it such a blessing to the community and an institution beloved by thousands.

On the following day, patients were moved from their former rooms to the fresh, new ones, operating rooms were responding to heavy demands and the corridors were filled with patients and friends. The fine new central kitchen is almost ready for use and the workmen are busy at the large new diningroom which will adequately care for the 85 people, staff and nurses, who use it daily. The drug room is already installed in its larger quarters and new classrooms are being provided for the students. A refreshment room is planned which will be a welcome addition to the hospital service and a great convenience to both patients and visitors.

But Palmore is not now complacently folding its hands even with its present hundred bed capacity; Miss Hall and her staff will soon put into operation a complete plan of reorganization that has been forming in their minds for some time, and before long the Church will hear a call for doubling the space for the Nursing School, with adequate dormitories, classrooms and offices. Then

Sanatorio Palmore, A. C.

Ave. Zarco 3001

Chihuahua, Chih.

mayo de 1954

LA PARTE EN TINTA ROJA ES CONSTRUCCION NUEVA

AUDITORIO
VADOS
CIRUGIA
NIDAD

EL SANATORIO PALMORE, A. C., en un magno esfuerzo para servir a la comunidad y al H. Cuerpo Médico de cuya confianza siempre hemos disfrutado y consciente de la absoluta necesidad de elevar el servicio hospitalario hasta la exigencia del nivel científico del momento, ha agregado a su actual edificio los departamentos que en el plano adjunto se observan en rojo, que se complace en poner desde hoy en servicio.

ACTUALMENTE:

CAPACIDAD: 100 camas, distribuidas en cuartos privados con baño individual, y algunas con teléfono privado, salas para niños y para adultos.

UNIDAD QUIRURGICA: debidamente modernizada y funcional, que consta de dos salas de Operaciones y Depto. de Anestesia y Depto. de Recuperación, Dpto. de Esterilización y Depto. Central de Distribución de Equipos.

UNIDAD OBSTETRICIA: totalmente modernizada con dos Salas de Parto y dos Salas de Labor anexas.

EL SANATORIO: cuenta con Laboratorio que hoy también se estrena completamente nuevo, con Departamento de Rayos X, Departamento de Dietética y esencialmente con la Escuela de Enfermería más antigua y con un alto nivel en sus programas educacionales.

there will be a call for a trained helper for the Day Clinic, a growing institution on the Hospital property; in the inmediate neighborhood there is a large group of underpriviliged children, and adults also, who need our help. No, Palmore is not finished; we rather feel it is just beginning its life of happy, efficient service. Our four missionary women and other members of the staff are deeply grateful to the loyal members of the Church and to the wide circle of friends outside of the church who have contributed money, service and prayer to make this lovely dream come true. And Palmore will dream again!

TO HELP YOU UNDERSTAND
the floor plan of
PALMORE SANITARIUM.

auditorio,	auditoruim
cirugía,	surgery
cuartos privados,	private rooms
salas generales,	wards
Maternidad,	maternity
circulación,	main corridor
jardín,	garden
cocina general,	main kitchen
comedor,	diningroom
despacho,	office
entrada,	entrance
internado enfermeras,	Nurses Home
Sanatorio Palmore,	Palmore Sanatorium
Avenida Zarco,	Zarco Avenue

La parte en tinta roja es construcción nueva, the lines in red ink indicate the new construction.

Translation of the page in black ink:

The Palmore Sanatarium, Civil Association, in a very special effort to serve the community and its distinguished medical corps whose confidence we have always enjoyed, and aware of the crying need for raising the level of our hospital service to meet the technical demands of the hour, has just added to its present building the units which appear in red on the opposite page, and which we now place at the service of the public.

Present Capacity: 100 beds, distributed among private rooms some with private telephones, all with private bath, and in wards for children and adults.

Surgical Unit: completely modern in equipment and function; two operating rooms; department of anesthesia and department of recovery; department of sterilization, and central department of distribution of supplies.

Obstetrical Unit: completely modern with two labor rooms and two delivery rooms.

The Sanatorium has a Laboratory entirely new, with a department of X-ray; a department of dietetics, and, very especially, a Nursing School, the first of its kind in the Republic, with its high standand of program and work.

THE HAUSERS

Dr. and Mrs. J P Hauser who retired from México, but not from our hearts, after long years of distinguished service as missionaries, spent six months in Chihuahua recently, to the great relief of the burdened Palmore Sanatarium staff. From there they were called to Detroit to be a blessing during the serious illness and subsequent death of Mrs. Hauser's beloved sister, Miss Flo Corwin. Our friends have our deep sympathy in this time of sorrow. We regret that thy were unable to remain for General Conference.

NEW REVISION OF REINA-VALERA'S VERSION OF THE BIBLE.

Juan Díaz G.

Profesor Díaz, President of Union Evangelical Center, reports as a member of the revision committee.

As one of the members of the Committee which for the last four years has been revising Reina-Valera's Spanish version of the Bible, I was invited to write about this work.

It has been a real privilege for me to cooperate with the following members of the Committee: Dr. Alfonso Rodríguez Hidalgo, president of the Union Theological Seminary of Matanzas, Cuba; Lic. Honorio Espinoza, President of the Baptist Seminary of Santiago, Chile; Prof. Henry Parra, Principal of Colegio Americano, Barranquilla, Colombia; the Rev. Alfonso Lloreda, Pastor of the First Prebyterian Church of Caracas, Venezuela; Prof. Francisco E. Estrello, Associate Secretary of the Bible Agency in México, D. F., and the Rev. Adolfo Araujo, a veteran worker of the Evangelical Church of Spain. Mr. Araujo has not been at our annual sessions, but his contribution has been of great importance, especially on the books of the New Testament.

The work of this Committee is under the auspices of the American and British and Foreign Bible Societies which for this reason provided for us the technical assistance of Dr. Eugene A. Nida, Secretary for Translations, and the Rev. John H. Twentyman, Secretary of the Bible Agency in Lima, Perú. These gentlemen secured the excellent services of Mr. Charles P. Denyer, translator of the Editorial Caribe, San José, Costa Rica, who for tha last two years has been classifying the suggestions of the consultors and has read the entire manuscript made by the Committee to check for spelling, punctuation, etc.

Sixty consultors, representing various countries and Evangelical denominations, sent to the Committee more than ten

thousand different suggestions for changes in the Reina-Valera text. After very careful consideration the Committee accepted about sixty per cent of such suggestions.

The number and quality of the suggestions sent by the consultors indicate the wide recognition of the need for this revision. Some people believe and say that it is an offense to change the Reina-Valera Version which is in the style of the Golden Age. Some others object to this revision because they believe that the present Valera text is the literal form, inspired and dictated by God.

We answer such people that the present revision is only one of several which have been done since 1602 when Valera himself revised Casiodoro de Reina's version of the Bible, the text thus becoming the Reina-Valera version. In 1708 Reina-Valera's version of the New Testament was revised by Sebastián de la Enzina. In 1806 it was revised by Uzielly, in London. From 1858 to 1861 the Old Testament was revised by the British and Foreign Bible Society. In 1865 the American Bibble Society published a revision of Valera's version, by Angel H. Mora of Spain and H. B. Pratt, a missionary in Bogotá, Colombia. Between the years 1907 and 1909, after a number of other individual changes, the present text of the Reina-Valera version was more or less standardized.

The present revision (1951-1954) is essentially just another step in the purpose of making the Spanish Bible more understandable to the people, as you can see by the following cases:

In Acts 4:22 we read: "En ninguno otro hay salud". In Romans 1:16: "no me avergüenzo del Evangelio, porque es potencia de Dios para salud". Now the Spanish term *salud* means health which is not the meaning for the Greek term *soteria*. Therefore the Committee changed those phrases as follows: "En ninguno otro hay *salvación*". "No me avergüenzo del Evangelio, porque es potencia de Dios para *salvación*".

In Colossians 3:5 the present Reina-Valera version reads: "Amortiguad pues vuestros miembros que están sobre la tierra".

(Mortify therefore your members which are upon the earth). But the idea in the Greek text is quite diferent. It means *to cause to die your mundane members*. Therefore the Committee has changed it into this form: "Haced morír en vuestros miembros lo terreno". (Cause to die the mundane in your members).

In Galatians 4:14, Reina-Valera says: "Y no desechasteis ni menospreciasteis mi tentación que esataba en mi carne". (And ye despised not nor rejected my temptation which was in my flesh). Such translations lead many people to think that St. Paul refers to one of his fleshy temptations which the Galatians knew and tolerated. But the context says that when Paul was among the Galatians, he did suffer an infirmity; perhaps he was suffering with his eyes; and such sickness he calls: "my temptation which was in my flesh (body)". Therefore the Committee has introduced this change here; "Y no desechasteis ni menospreciasteis la prueba que yo tenía en mi cuerpo". (And ye despised not, nor rejected the trial which I had in my body).

We have worked in two forms: Individually and in group. During most of the four years (1951-1954) each one of the members of the Committee has been revising some of the books of the Bible. And at the begining of every year we have met for a session of six weeks in order to pray together and revise our work and consider the suggestions sent by the consultors.

The first session was held in the Seminario Bíblico of San José, Costa Rica; the second session in Lima, Perú; and the third and fourth sessions in México, D. F. Our first meeting in México City was held at the Methodist School for Deaconeses, thanks to the kindness of its directors Miss Gertrude Arbogast and Miss Ruth V. Warner who granted us the use of their confortable building for our work and to live in. This kind hospitality caused the members of the Committee to come to México again for the fourth and last session.

There is yet much work to do in order to finish the manuscript of the revised work for the printers. Dr. Nida, Mr. Denyer

and Prof. E trello are checking all changes adopted by the committee and will prepare three copies of the whole manuscript for the printers. Then the members of the committee will have to do proof reading of the galleys. We hope that by the end of the year 1955 the publication of the revised version will be ready for sale.

The edition of this revised version will have in its format the following innovations: (1) The references will appear at the botton of the pages, not in the center column. (2) Along with the present system of verse divisions, every chapter will have paragraph divisions with their own title or section heading. (3) A new set of maps, some of which will be in perspective and in color. (4) One or two pages for tables of weights and measures used in the Bible, and the present equivalents. (5) A few marginal helps, many of which are in the present Reina-Valera version, for the purpose of explaining the meaning of Hebrew and Greek proper names that are kept in the Spanish versión...

Now I thank God for this great privilege of cooperating in the present revision, designed to help our people to understand more accurately the Holy Scriptures as the Word of God. To Him be glory both now and forever.

(o)

Miss Bertha Baker, after five years of service in Puebla and Saltillo, has left México for a furlough period. While we wish her Godspeed, we are reminded that in neither case is there anyone to fill the important place she made for herself in the work.

(o)

Two women who made important contributions to missionary service in México in the past are making half-year return visits which are much appreciated by all who know them. Miss Mary N. Pearson is spending her time in the Laura Temple Hostel in México City, and Miss Mabel Taylor is making her home in Colegio Juárez, Guanajuato.

GENERAL CONFERENCE

The General Conference of the Methodist Church of México will convene in México City from September 19 to 29 to hear reports of the work, elect a bishop for the succeding quadrennium, and make any needed changes in the Constitution of the Church.

(o)

Mr. Wesley W. Matzigkeit, Mr. John L. Groves, and Mr. Gustavo Velasco headed their cars northward early in August to attend the meetings of the World Council of Churches in Evanston and later visit several churches of the Missouri Conference. They were accompanied by Mrs. Gustavo Velasco, Profesor Diaz and his wife, and enough students of Union Evangelical Center to fill the three cars.

¡MUCHAS GRACIAS!

We gratefully achnowledge gifts for our little magazine MEXICO from the following personas: Mrs. W. J. Dennis, Miss Virginia Sapp, Miss Ethel Thomas, Mrs. Ruth E. Dennis, Miss Eleanor Frasier, Miss Fern Crandell, Mrs. Mainard E. Crosby, Mrs. Ivan Miller, Dr. C. Reginald Hardy.

BROTHER NEWBERRY

After many years of fruitful service for his Lord in México, Brother L. B. Newberry was transferred ot the Church Triumphant on May 20, 1954. At the same time that we express our heartfelt sympathy to Mrs. Newberry and the family, we rejoice with them in the benediction of his life that will linger with them. Here in México we shall miss Brother Newberry's counsel, his evangelistic zeal, his prayer life, and the bit of Heaven that was reflected in his countenance.

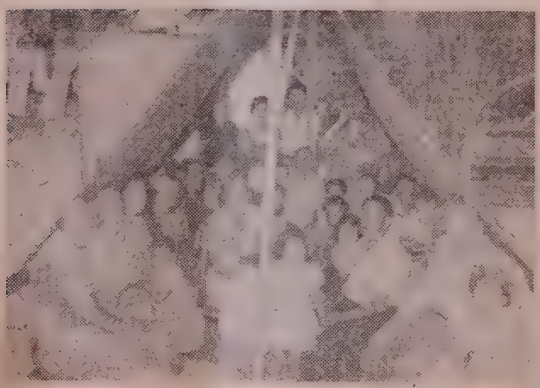
Here's what happened in Villa Acuña.

Church and parsonage before the flood.

"And the rain descended, and the floods came..."

Ruins of the parsonage.

The Río Grande flood caused great loss to Methodists and Methodism along the Border.



Tent in which services are now held.

DURANGO, DGO:

Miss Ruth Byerley, Juarez 200 Nte.

GENERAL TERAN, N. L:

Miss Anne Deavours

MEXICO, D. F:

Mr. and Mrs. John L. Groves, Apdo. 117 Bis
Mr. and Mrs. Claude R. Kellogg, Apdo. 117 Bis
Mr. and Mrs. Wesley Matzigkeit, Apdo. 117 Bis
Miss Gertrude Arbogast, on furlough
Miss Orlene McKimmey, on furlough.
Miss Mary Lou Santillan, Apdo. 26203, Zona 13
Miss Ruth V. Warner, Sadi Carnot 73, Zona 4

MONTERREY, N. L.

Dr. and Mrs. Milton C. Davis, on leave
Miss Anabelle Dyck, Apdo. 446
Miss Mary Fitzpatrick (on furlough)
Miss Helen M. Hodgson, Apdo. 446
Miss Dora Z. Schmidt, Washington 208 Oriente
Miss Pauline Willingham, Apdo. 446

PUEBLA, PUE:

Miss Clara A. Gibson, Apdo. 157
Miss Ola Eugene Callahan, Apdo. 157

SALTILLO, COAH:

Miss Bertha Baker, on furlough.

MISSIONARIES RETIRED FROM MEXICO

Miss Virginia Booth, P. O. 636, Nogales, Ariz.
Miss Lillie F. Fox, 275 Robincroft Dr. Pasadena 6, Calif.
Dr. and Mrs. J. P. Hauser, 412 S. Minnesota Ave., Sioux Falls S. D.
Miss Dora L. Ingrum, 1001 Wilkes Blvd., Columbia, Mo.
Miss Belle Markey, 275 Robincroft Dr., Pasadena 6, Calif.
Mrs. L. B. Newberry, Apdo. 11, Chihuahua, Chih. México.
Miss Mary N. Pearson, 17 Yarmouth, Boston 16, Mass.
Miss Ethel Thomas, Harwood Girls' School, Albuquerque, N. M.
Miss Lucile Vail, 229 Maine Ave., Long Beach 2, Calif.

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CHIHUAHUA
COAHUILA
Sur
CALIFORNIA
SINALOA
DURANGO
NUEVO LEON
TAMAULIPAS
ZACATECAS
SAN LUIS POTOSI
NAYARIT
AGUASCALIENTES
YUCATAN
QUERETARO
GUANAJUATO
HIDALGO
JALISCO
TLAXCALA
PUEBLA
MEXICO
MORELOS
MICHOACAN
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OF RELIGION

MEXICO

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Bishop Rolando Zapata O.

MEXICO

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Miss Irene Nixon, Apdo. 50
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CORTAZAR, GTO:

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MEXICO

THE ORGAN OF THE METHODIST CHURCH OF MEXICO

Vol. 44 October - December 1954 No. 4

SEVENTH GENERAL CONFERENCE OF THE METHODIST CHURCH OF MEXICO

September 19-28, 1954

Juan N. Pascoe

Dr. Pascoe, the first Bishop of the Methodist Church of Mexico (1930-1934), evaluates the recent General Conference.

The Seventh General Conference of the Methodist Church of Mexico marks the end of the sixth quadrennium. It has enjoyed "the privilege of making its own mistakes", as some said in 1930, during the General Conference of the Methodist Episcopal Church, South, held in Dallas, Texas, when the unification and autonomy of both branches of Methodism in Mexico were approved.

As the General Conference approached two great issues were the cause for worry, both among the laity and the ministry: fear of Modernism in the Union Seminary, and the question of electing a new bishop or reelecting Bishop Eleazar Guerra Olivares.

Last year, in each of the two Annual Conferences, which constitute the Methodist Church of Mexico, ten ministerial and

Bishop Eleazar Guerra gives official abrazo to Rev. Roland Zapata, Bishop elect, as results of balloting are declared.

ten lay delegates were elected: the forty Methodists chosen to be the legislative and electoral body of the Church.

The real issue was only natural. The Methodist Church of Mexico in its first quadrennium found its bearings. In the second, under the late Bishop Sixto Avila, it started its progress, slowly at the beginning. But in the last four quadrenniums, under the blessing of God, the dynamic leadership of Bishop Guerra, and

the great encouragement and support given by the Mother Church, its progress has been at a rapid pace. Growth creates problems, and demands readjustments. That is why the Seventh Mexican General Conference had to be a great formative period, the beginning of a new era.

However, when Sunday evening, September 19, the General Conference had its opening service in the Cathedral of Mexican Methodism, Gante St. Church, it was, figuratively speaking, a messenger of peace. In this service, Rev. Rolando Zapata Olivares welcomed the delegates; Rev. Raul Rios Leon answered in their behalf and Bishop Eleazar Guerra Olivares read a splendid report of his sixteen years' administration. The Church of Mexico has progressed marvellously!

Monday, the 20th, at 9 a. m., Bishop W. Angie Smith presented an inspiring message as official representative of the College of Bishops of The Methodist Church. It means a great deal for Mexican Methodism to have in him such a great friend. The Lord's Supper followed. Immediately after this Communion Service, the Seventh General Conference was organized with the election of Secretaries and the required committees. From then on, the mornings were devoted to business sessions, and the afternoons to committee work.

Early each day a morning watch service was held. At noon there was a "Quiet Hour" in which Dr. James E. Ellis, Executive Secretary of the Board of Missions in Latin America, and Miss Marian Derby, Secretary of Missions of the Women's Division in the same field, and other speakers took part. It is a great advantage that Miss Derby speaks Spanish and Dr. Ellis, Portuguese. Their experience with and knowledge of the Latin American people, coupled with their Christian character and impartial spirit, increase their influence and efficiency.

The evening services, starting Monday night, were as follows. A special progran was prepared by the Confederation of

Women's Missionary Societies under the chairmanship of Señora Rebeca Mercado de Pérez. An evening was devoted to hear our visitors from the Mother Church: Miss Marian Derby, Mr. and Mrs. Virgil W. Russell, Treasurer of the Oklahoma Annual Conference, Bishop and Mrs. W. Angie Smith, Dr. and Mrs. James E. Ellis. A service of recognition of Bishop Guerra's outstanding achievements was held. Short speeches were made by the representatives of the ministry, the laymen, women, young people, teachers, missionaries, the Mother Church, and of the printing office. A diploma for services rendered and a gold medal were presented to Bishop Guerra on this occasion. One evening was given over to the singing of great Weslevan hymns by a splendid choir and the congregation under Miguel C. Meza, a consecrated and talented music professor. On Saturday evening a program prepared by the Mexican Methodist Brotherhoods was enjoyed by many interested hearers.

One of the perturbing issues, mentioned at the beginning of this article, was Modernism in the Union Seminary. The problem might have come before the General Conference as a motion to withdraw from the Union Seminary and establish a strictly Methodist Theological School but it was not presented. Instead a motion was unanimously approved to appoint an authorized comittee to study and act on the matter, with instructions to study carefully the needs and defects of the Union Seminary and see that steps be taken to correct them in order to guarantee a spiritual and efficient ministry.

On Saturday the 25th at 10.30 a.m. Elder Rolando Zapata Olvares was elected BISHOP OF THE METHODIST CHURCH OF MEXICO on the 34th ballot. Bishop Zapata belongs to the second generation of prominent preachers of the Central Annual Conference and has a splendid preparation for the ministry. He is a good theologian and is gifted with a keen, legal mind. He is the author of the Constitution of the Methodist Church of Mexico. Furthermore, he speaks English.

COUNCIL OF BISHOPS, Methodist Church of Mexico
Dr. Juan N. Pascoe, 1930-1934
Bishop W. Angie Smith, Visiting Bishop, Methodist Church
Dr. Eleazar Guerra, 1938-1954
Bishop Rolando Zapata, 1951-

On Tuesday evening, September 28, he was consecrated by Bishop Guerra and the Presiding Elders.

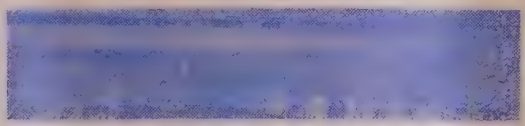
The most important consequence of Bishop Rolando Zapata's election is that the following article of the Constitution of the Methodist Church of Mexico will be carried out:

> Article 125.—EPISCOPAL COUNCIL. The preachers who have terminated their period of office as bishops, but who are in full exercise of their itinerant ministry, will form the Episcopal Council, with such functions as may be determined by the General Conference, within the limitations contained in this Constitution".

From now on the government of the Methodist Church of Mexico will not be centered in one man, a change of vital importance! The Episcopal Council in a sense takes the place of the College of Bishops in the Methodist Church.

Ex-bishop Guerra was elected General Secretary of Evangelism, and manager of the printing plant, and was authorized to accept invitations for evangelistic preaching outside of Mexico. Rev. Alejandro Ruiz was elected General Secretary of Religious Education.

Thus organized, the Methodist Church of Mexico enters the year of its TWENTY-FIFTH ANNIVERSARY, 1955, with a glorious future. The world situation and that of the American Continent offer unparalleled opportunities. May the Methodist Church of Mexico be divinely led and empowered to meet these opportunities.



ACCEPTANCE

(Condensation of speech made by Bishop Rolando Zapata O. immediately after his election)

My first word is one of prayer. I appropriate the petition of Moses on Mount Sinai: My God, "if thy presence go not with me, carry us not up hence" (Exodus 33:15).

Many of you know, and God knows, that I have been elected bishop against my wishes, that I did all that was humanly possible to avoid it. Bishop Guerra was my candidate. I am persuaded that he has been a most worthy bishop, fitted for the task and providential. My greatest desire would have been his reelection. But that proved not to be the will of God.

Now I am beginning to experience that inescapable imperative which the prophet Isaiah felt when the Lord spoke to him "with a strong hand" (Isaiah 8:11); the same indefinable coer-

cion the apostle Paul felt when he said: "necessity is laid upon me" (1 Corinthians 9:16). I have no alternative. I must accept.

My second word is one of introspection. With the Psalmist I pray: "Search me, O God, and know my heart: try me, and know my thoughts". I see in myself just what the thirteen saw who did not vote for me. I am glad I was elected with the minimum number of votes. This will keep me humble and not let me forget my unworthiness and inability.

My third word is one of invitation. To those who voted for me and to those who approve of my election, I say: Pray for me; cooperate with me; talk to me with the frankness of brethren. To those who did not vote for me (which includes me) and those who disapprove of my election, I say: we have one point in common: You did not want me to be elected and I did not want to be. Now let us find other common ground. I suggest: Pray for me; let us work together; let us be frank. Advise me and reprove me but without bitterness. If your heart is right toward me as mine is toward you, give me your hand.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

PROFESSOR PONCIANO GUERRA

"I'm going now, son. Hasta mañana (until tomorrow)."

Thus, serenly Professor Ponciano Guerra took leave of his beloved son, our Bishop, on September 9, 1954, in Reynosa, Mexico, on the Texas Border. He was eighty years of age, but with the Seventh General Conference of the Methodist Church of Mexico still forty days away, he had already packed his bag—

Bible, Hymnal, Discipline and all— to take his place as a delegate to the Conference. Then illness struck.

During that last month of Professor Guerra's earthly life, his wife, also an octogenarian, and his son, Dr. Eleazar Guerra, watched at the bedside of their sick one constantly, then bowed to the Divine Will. On September 10 the local newspaper carried great headlines which said: "REYNOSA MOURNS THE DEATH OF ITS TEACHER".

For more than thirty years Professor Guerra had been so successful in educational work that in 1952 the State of Tamaulipas named a new and modern school building in his honor. For half a century he had been a Local Preacher of the Methodist Church.

Twenty ministers from Mexico and the United States, the mayor of Reynosa, and many school and civic groups attended the funeral services. After others had spoken, Dr. Guerra's mother stood by the coffin and talked about the peace in Christ enjoyed by those who trust in eternal life. Truly this noble mother belongs in the category of the virtuous woman of the Book of Proverbs! As the funeral procession, nearly four blocks long, passed along the streets citizens of Reynosa said to each other, "And so Don Poncianito has left us!"

—Condensed from EL EVANGELISTA

THE END OF THE TASK

Excerpt from Bishop Guerra's last article in EL EVANGELISTA before the General Conference in September 1954

I come to the end of my task with great grief for the death of my father but with great joy because the Lord has permitted me to round out my term of office.

It is very easy to begin an assignment and work enthusiastically for a time but it is difficult to finish a task and finish it with joy.

In the beginning I took to heart the words: "Be not overcome of evil, but overcome evil with good... Therefore if thine enemy hunger, feed him; if he thirst, give him to drink." As far as I could I have tried to fulfil this command of the Lord.

I have reached the end of this task, and there is no remorse nor resentment in my heart, only peace, great peace and joy. With this article I officially end my labor. May the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with you all now and forever. Amen.

GLEANINGS

Items about General Conference condensed from EL EVANGELISTA.

To the grace of God we owe the solution of the election when we had seemed to be in a blind alley during two days of fruitless voting. The one blank ballot, God's vote, decided the election.

By the grace of God we accepted the realization of Dr. Eleazar Guerra's desire not to continue as Bishop, although a group of his supporters refused to consider his wishes.

When Dr. Guerra was first named Bishop (1938), the salaries of some pastors where less than twenty pesos a month. Brother Guerra struggled with the problem, got help from the other side of the Rio Grande, encouraged the workers, and left the minimum salary at $350 pesos ($28.00 dollars) for every worker, while some pastorates pay more than a thousand pesos ($80.00 dollars).

But Dr. Guerra's love for winning souls exceeds his ability in finances. He has directed campaigns and preached with evangelistic fervor to audiences both large and small, and we have

seen him spread the Gospel among the businessmen of his acquaintace.

During his years as Bishop, Dr. Guerra traveled more then 700,000 miles.

Zalathiel Jiménez

— oOo —

The new Bishop of our Church is the son of a veteran Mexican Methodist, and his record of service includes several pastorates and some years as District Elder. He had graduated from the United Evangelical Center after having done his primary schooling in the Panamerican Institute of Panama and his advanced studies in the Methodist Mexican Institute of Puebla.

It was not an easy task to choose among the consecrated and suitable workers in our Church a successor for Dr. Eleazar Guerra who, in sixteen years of vigorous episcopal activity, had made a deep impression on the life and work of Mexican Methodism.

The assembly dedicated to Dr. Guerra a program of official farewell and gratitude for his dynamic leadership during four quadrenniums. Words of appreciation were expressed by a number of speakers, including official visitors from the United States. Reference was made to various phases of the personality of Dr. Guerra and to different aspects of his varied work as Bishop. He was presentd with a commerative parchment signned by all the members of the Conference.

The Seventh General Conference, looking back, recognized the constant numerical progress of our Church, the addition of new church buildings, the strengthening of institutions and departments, and the development of its life and work in other lines. Looking toward the future, the Conference saw almost unlimited opportunities for growth in every respect and new fields of service which only await development.

Prof. Gonzalo Baez Camargo

DEDICATION OF NEW STUDENT HOME

Juan Díaz Galindo

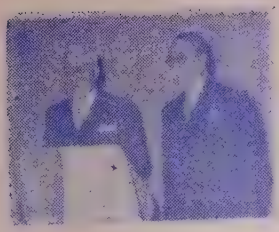
Professor Díaz is President of Union Theological Seminary, México City.

November 14, 1954, will be remembered for a long time in the history of the Union Theological Seminary of Mexico City, at the present time known as the Centro Evangélico Unido.

At four o'clock in the afternoon of that day began the dedication service in the large and nice social room of the new building which soon will be the new home of our students and some teachers at 388 Mask Street, Mexico 17, D. F.

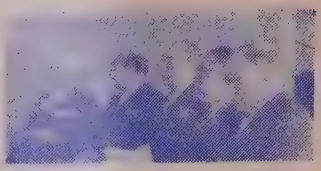
About 350 persons from various Evangelical denominations of Mexico and a group of eleven pastors and Christian workers from Missouri, U.S.A., attended this inspiring service. The program included two choir songs, one by the students of the Methodist School for Deaconesses and the other by the students of the Seminary, as well as a series of short addresses by the following persons: Miguel Martínez, representing the students of the Seminary; Rev. Joel Zambrano, representing the Alumni; Miss Ruth Leslie for the Christian Disciples Church; Rev. David Castillo for the Congregational Church; Bishop Zapata for the Methodist Church of Mexico; and Rev. David T. Morrison for the N. Missouri Annual Conference, U.S.A.

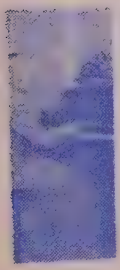
The sermon was delivered by Bishop Ivan Lee Holt who pointed out how important it is that the Christian minister be perfectly trained to speak in the name of God. As president of the Annual Conference of Missouri, he expressed his deep satisfaction for the interest and good will of the Methodist churches of those Conferences who contributed to the building of this Home and who pray for the progress of the Union Evangelical Center. His sermon was interpreted by Professor G. Báez Camargo.

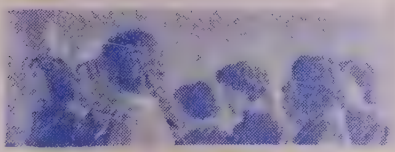


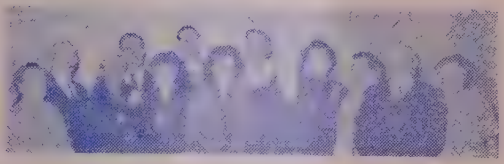
Dedication of

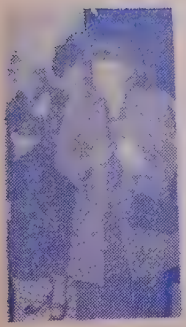
Student Home

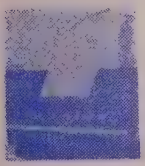












Then the ceremony of dedication of the building was conducted by Bishop Rolando Zapata Olivares, assisted by Rev. Maurilio Olivera, Rev. Alejandro Ruiz, Rev. F. J. Huegel, and Rev. Apolinar Zambrano y Ramírez.

After the service all present were served refreshments, and everybody toured through the three-story building.

How we thank God for this new home for our students! Now the principal of the Seminary and some of the teachers will be able to live together with the students and accomplish a real family life. We are greatly indebted to our Heavenly Father as well as to our brothers and sisters of the Missouri Annual Conferences. May our Lord bless them more and more.

BRIEF BUT FOR ETERNITY

Ruth V. Warner

Resident teacher in the Methodist Deaconess Training School

"Miss Arbogast, we can't help her. She has a text but no ideas," declared two students of the deaconess course, staying up late to help a novice who had been assigned by Dean Zambrano of the Seminary to lead chapel within a few days. So it was agreed in solemn conclave that the novice, instead of preaching, would give her personal testimony and let those present do likewise if they wished. It proved to be a heartwarming chapel service, confirming the efficacy of the Methodist tradition, for was it not John Wesley who said that his lay preachers should always be prepared for two emergencies: to die or to give their testimonies? And she did have a testimony!

This was the climax of the 1954 Short Course for young women who wanted to learn to serve in their home churches. Since they could not qualify educationally for the Deaconess Course, the Methodist Deaconess School of Mexico City offered courses on their level during six months of the school year. The girl who had "a text but no ideas" was one of the least prepared

but most capable of the group, for three of the eleven who came to the Short Course had not finished primary school.

Many providences combined to make possible our Short Course. Although the candidates were accepted sight unseen with the sketchiest of recommendations, the Lord gave us a group full of possibilities. He also sent us some extra gifts of money which helped keep our table supplied with beans and tortillas and tasty chile sauces. Above all, He provided devoted teachers to "put the cookies on the lower shelf where the children all can reach," as the old spiritual goes for it is no mean task to teach those whose minds have been unawakened and untrained.

In our home life many lessons had to be learned as we tried to combat carelessness, irresponsibility, and jackadaisical attitudes. Fifteen students can gossip and quarrel enough to upset any household. But as God worked in their lives, the atmosphere began to change.

One teen-ager, precocious only in trouble making, lingered after an errand one day to say, "Señorita, I just wanted to say that now I have been born again and I'm going to behave myself." And she has lived up to her pledge, if not with a one hundred percent performance, at least with the disposition to make amends any time she slips.

The months sped by faster than an afternoon siesta. The weight of unchristian habits demanded God's best for our girls, the truth that the Holy Spirit is our resource for cleansing the heart and filling it with the love of God. As far as they could grasp the truth, they accepted it. Not all learned at once to live in complete victory but it meant a new spiritual dynamic for doing right, new aspirations, recognition of failures previously tolerated, and contrition for shortcomings.

One girl remarked: "When they told me shortly after I came that I ought to apologize for something I had done, I replied that that was something I had never done and never would

do. But God has changed me." A girl whose dirty conversation created problems at first could say: "One way I know I have changed is that now filthy magazines and amusements are repugnant to me." And an older student testified: "Never in all my life had I begged anyone's pardon for any reason until I came here and received Christ as my Savior."

The end of the school year in November found ten girls (one had dropped out because of illness) eager to share with the folks at home what they had learned. In certain cases that would necessitate a pitched battle with sin in some grosser forms. Some wanted to finish their primary or secondary schooling; another would seek employment to help her family and the others were ready to do whatever God might indicate. Most of them expected to help with Vacation Bible School and the Christmas program in their home churches during December.

The course was brief but we pray that the results may be eternal, fruit that may remain (John 15:16). Perhaps some intercessor who reads these lines may feel led to pray with us to that end.

THE MISSOURI DELEGATION

In a friendly gesture that was greatly appreciated by the Seminary constituency, a group of loyal Missouri Methodists visited Mexico City for a week in order to witness and participate in the dedication of the new dormitory building. They represented the many Methodists in that State who had contributed generously toward the construction of this building. Included were Bishop Ivan Lee Holt, St. Louis; Rev. and Mrs. H. C. Carmichael, North Kansas City; Dr. David T. Morrison of St. Joseph, Missionary Secretary of the Missouri Conference, with Mrs. Morrison; Rev. A. W. Kirby of Auxvasse; Rev. F. Dale Elmore of Elmo, Secretary of Missions for Maryville District; Mrs. Pearle Mower and Mrs. M. T. Rice of Neosho; Miss Ruth M. Bailey, Glasgow; and Mrs. H. B. Herring, Parkville.

WELCOME RETURNS

In September Miss Getrude Arbogast arrived from a half-year furlough, spent in Chicago, to take up her duties again as principal of the Deaconess Training School in Mexico City. We all rejoiced in the providences that had permitted her to return to us on schedule, for we were needing her.

October found Miss Orlene McKimmey getting back to the Laura Temple Hostel in Mexico City after a six month's furlough at her home in Arkansas. There were a hundred and fifty girls to give her a royal welcome as she resumed her responsibilities as head of that institution.

EVANGELISTIC MISSION

The last week in July, twenty-nine prominent Methodist ministers from the United States came to Mexico for a week of evangelism. The mission was inspired by Bishop W. Angie Smith and Dr. Harry Denman, and was directed by Dr. Ross all of them of the Board of Evangelism of the Methodist Church. Bishop Eleazar Guerra of the Methodist Church of Mexico welcomed the group as "a dream come true, evidence that the mother church really loves" her brethren in Mexico. The ministry of these workers brought good will and blessing to many. Said a wife regarding the services she attended in a small church: "Our home life has been different since that week".

GRATEFULLY YOURS

Our sincere gratitude goes to those who have expressed their goodwill toward our little magazine MEXICO by sending us gifts recently: Miss Lois Matthews, Mrs. Henry W. Osborn, Miss Grace Greenwood Adams, Miss Leila Asher, Mrs. Bertha Ayres, Miss Florence Osborne, Miss Emma Eldridge and Mrs. Grace Bruner.

But we also appreciate notes that come without gifts to let us know that you want to continue receiving MEXICO. Many thanks to all!

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MEXICO

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Mexico's President Adolfo Ruiz Cortines (center) awarded medals for long years of meritorious service to a group of teachers. Among them were the principals of the boy's and girls' schools in Pachuca: Mr. Antonio Carro (left) and Miss Manuela Vargas (right)

MEXICO

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Miss Pearl L. Hall, Apdo. 186
Miss Irene Nixon, Apdo. 50

MEXICO

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LAURA TEMPLE HOSTEL

Lula T. Holmes

Because Dr. and Mrs. Henry T. Holmes of New York City know and love Mexico, they write discerningly about matters south of the Border. During a brief stay here Mrs. Holmes did our little magazine a good turn by preparing the following article

The Laure Temple Hostel —whence its name?

In 1902 Laura Temple came to Mexico to devote her life to the education of women. She never lost sight of this goal during her many years of living in Mexico. Her qualities and achievements as an educator won her recognition there and in the United States. She was appointed a member of the National Council of Education by that outstanding educator, Justo Sierra. In traveling through the country, Miss Temple saw the need of education for the girls of the villages. If they had any schooling at all, it did not go beyond the lower elementary grades. Mexico is a land of villages. It was not until 1945 that the government organized a campaign against illiteracy, and provided for a bilingual education for Indian villages. Even today, the illiteracy rate is high, about 45% of the total population. So determined was Miss Temple to carry through her plan, that

she went to the United States to enlist the interest of Christian women in the founding of a school for girls. In 1910, the Industrial School was founded with Home Economics the main subject, for better homes was the goal of first importance.

The site chosen was then distant from the city limts, but the eight acres purchased are today on a busy throughfare. The land, seemingly unproductive, proved far from barren as the years went by. The institution was to serve as a farm, a school, and a boarding-home. The school increased in enrolment, new buildings were built, more land was acquired. Its influence spread from the local community to all parts of Mexico, as it kept pace with the development of education in the Republic. The school did more; it was concerned with the development of each individual as an integrated personality, mentally, physically, spiritually. This meant, among other things, providing a progressive course in religious education. As in all our Mission Schools, the principles of progressive education as it is known today were practiced from the beginning. The curriculum was made to fit the needs of the individual. This has always been the purpose of the Industrial School. In those early days Miss Temple followed the progress of the school in every détail and gave it her personal supervision.

In 1935 school and home were separated. Miss Sara Alarcón became the principal of the school and Miss Ethel Thomas took charge of the home and the farm. Previously she had had charge of all three. For the thirty-one years of her service in Mexico, she was distinctly a part of the community life.

Miss Orlene McKimmey came to the School in 1946 and became the director of the home in 1950. This is the only field of missionary service she has known, as she came directly to it from Scarritt College, where she completed graduate studies. She cooperates closely with the principal of the school, on the

other side of the wall separating home and school. Not only is she the administrator of the home; she is a big sister to the adolescents who share with her their joys and sorrows, and a mother to the little tots who run to her for an embrace whenever she appears in sight. She knows every parent almost intimately. The visitor can sense this as she watches the greetings on Visitors' Day. The children get such love as few institutions can give them.

"What is your chief objective in training these children?" one asks.

Without hestation, Miss McKimmey replies, "We are trying to instil attitudes which will help them grow to be fine Christian women,— women who will build better homes and become useful and happy citizens. Most of them will need specialized training to enable them to realize their ambitions. Some plan to be teachers, some to become nurses, some want to be missionaries; others want business training. This means helping them financially. Through friends, special gifts, scholarships, they can get the training. Each year some of the graduates return to the School as workers and supervisors. Some come to earn money to continue their education, others return to help out of pure loyalty to the school. This year we have three graduates who have returned as workers."

"In most cases, our big problem is to change attitudes. The daily and Sunday worship services are new experinces for 40% who come from Catholic families. A Christ of love, as a revelation of God are new ideas. To accept Christ voluntarily as a Savior makes a strong emotional appeal. A number are daughters of Evangelical pastors. Many come from the villages. Some come from the city, and from comfortable homes. However there are those who have to be given scholarships or part scholarships."

"What are some of the most marked changed attitudes?"

"Tolerance, especially on the part of the Catholic girls. They turn from scorn to participation. In a few weeks, they ask for Bibles. Honesty is a close second. What is mine and what is yours are attitudes which have to be learned. Getting along with other is a slow learning process, easier with the little ones than with the older girls. We are trying to teach that freedom comes from within. The kind of discipline which instils this new idea is an entirely new experience. We have to move slowly. With the freedoms comes responsisibility toward the group. This is made easier through the Work Program."

"Tell us of your work program."

"We have a matron, a nurse, and several workers who supervise the work assignments of the girls. Besides myself, we have Miss Jean Lewis, a L.A.3, and frequently in times of stress, a retired missionary comes to help us. Miss Mary Pearson is with us now. She was long the principal of the Deaconess Training School.

"The example of Mrs. Marie Somers, long a friend of the school, and a generous giver who comes day after day to improve the lawn, plant seeds and flowers is invaluable to instil the attitude of the dignity of labor. This is important in a country where menial work is expected from one class of people. Another parent brought rose bushes to plant. Others will cooperate in other ways. We are doing everything we can to get parents to cooperate."

"Do you have concrete evidence of your success in changing attitudes?"

"We surely do," Miss McKimmey quickly responded. "We have in this year's enrolment girls of the third generation. One of our graduates is sending her daughter to have the training in religous education which she says she can only get here.

Another girl who was with us from the age of seven to seventeen is back this year as a worker. At the same time she is assuming family responsibilities. One of our most promising students has a scholarship in the States to study to be a missionary. Multiply these cases a hundred fold, and you will have a realistic picture of the training that has been going on through the years.

"The day begins at six o'clock and ends at nine-thirty for the older girls and eight for the younger. The work assignments also depend on the age of the child. The girls give one half hour service in the morning and one half hour in the afternoon. The school day is from eight to one for the little ones, and from three to five for the older girls. There is ample play space on the outside for their leisure time. The girls are responsible for the care of their own rooms, their clothes, their laundry. The older girls help the younger ones."

It is evident from these observations that the purpose of the home is to create an environment which will lead each individual to become an all-round integrated person.

For several years, the Home has been bursting its walls. The time has come for expansion. From the enrolment of 150 in 1954, it has had to cut down numbers to 100 in 1955 because of a lack of accomodation. Even yet the dormitories are overcrowded; and each worker has to supervise more girls than she can deal with effectively. Happily, a new building is now provided for by the Women's Division of the Board of Missions of the Methodist Church. Work on this building will start immediately. It will enable the Adminstration to meet some pressing needs of long standing. Equipment for it will be sorely needed: books for the proposed library; recreational equipment as well as furniture. Visitors and parents are now talking about the possibility of individuals and churches taking over the responsibility of equipping this or that unit.

The spirit of its founder may still be felt in the entire institution. She and her successors have funished the religious

patterns of life, after the mind and spirit of Christ. For them, religion consists in following the Savior who can make the weak strong, the selfish unselfish, the unclean clean; who gives strength to all who live in fellowship with God: whom they can trust completely and love supremely. This then is the goal for all those who share in thé Christian fellowship of the Laura Temple Hostel.

AS FOR ME...

Mary Lou Santillán y Bárcena

Miss Santillan is a member of the staff of the departament of Religious Education of the Methodist Church of Mexico

"As for me, I would seek God,
and to God would I commit my cause:
who does great things and unsearchable,
marvelous things without number:....."

(Job 5:8-9)

People back home often pity me for being a missionary and "suffering" so; but to me this is the privilege of privileges, the greatest of all opportunities: —that of being in the Lord's service, at His command, for I do so want to be like Him, and so there is no suffering. And here am I, Lord, send me, oh send me to scatter loving smiles and words of cheer and to proclaim Him who ranks before me, the thong of whose sandal I am not worthy to untie.

A great responsibility has been conferred upon my shoulders, that of Director of Children's Work in the Board of Education of the Methodist Church of Mexico. Working with children is such an open challenge and offers one the chance of seeing each child as "a thing of beauty and a joy forever". A child so frail is but clay to be molded by us who have gone on ahead in the art of Christian living.

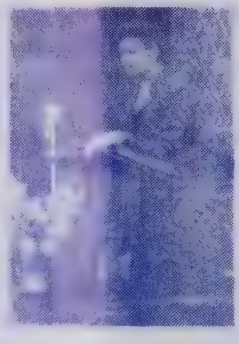
So often I have asked myself, "Lord, who am I to teach the way to little children day by day, so prone myself to go astray?" But how inmmeasurably great is the love of God to teach me patiently how to go, for I know that He who from zone to zone, guides through the boundless sky the flight of every winged creature, will surely and truly lead my steps aright in the long way that I must tread.

And I thank God every morning when I get up that I have something to do that day which must be done, whether I like it or not. And I thank Him for being forced to work and forced to do my best, for it breeds within my soul a hundred virtues which those outside the Lord's service intensely covet, a hundred virtues which are dedicated totally to the Lord.

I am enchanted and mystified at having been called to serve Him in the field of Christian Education for it is no dead pile of stones or unmeaning timber, but a living thing. Sometimes the work goes forward in deepest shadows; sometimes in glimmering light, now under the yoke of subtle anguish; now atuned to the rhapsodic strains of immortality. And it awes me to think of the work before us as we dare seek to take our places with reverent spirit as followers of Him who compels our hearts to cry out earnestly, "Master". God truly is working out His purpose here with us. It costs a great price, but oh how sweet and oh how marvelously worthwile to look into the tender eyes of a young child, created in the image of God.

And as I seek God from one moment to the next, I pray that I may be used of Him to help each child grow up as a Christian, for to them already belongs the Kingdom of God.

—OoO—



Miss Marian Derby giving a devotional message at the General Conference held in Mexico City, September, 1954

Miss Manuela Vargas, head of Girls' School in Pachuca, shows Miss Marian Derby around the buildings

OUR RECENT BENEFACTORS

God bless the friends who have sent gifts for our little magazine since the last issue: Misses Esther A. Stenken, Naomi Lisle, Lucile Vail, Eda Williams, Ruth E. Byerley; Mesdames E. F. Worsley, Corliss McElroy, Irene E. Tapper, Hazel A. Crowl, Frank Fine, W. P. Moulton, Frank Jones; Frank West; Mr. C. Wilson Bates.

HOW TO PRAY FOR MISSIONARIES

A MISSIONARY himself recently made a list of suggestions as to how he would like his friends to pray him.

1. Pray for essentials. It is not so essential that you ask God to give us good health. The important thing is that He give us only the measure of health that will best glorify Him. Who knows but what it may be to His glory that we should be sick, and thereby demostrate to those around us that we have a God who can keep us in perfect peace and joy, even in the midst of pain?

2. We do not want you to pray that God will give us an easy path on the mission field, but rather that He might give us grace sufficient to be overcomers for Him.

3. Do not pray so much that God will answer our prayers as that God will keep us from being too busy to pray. Haven't you thought of the fact that it is just as easy for us missionaries to be too busy to pray as it for you in the homeland to be too busy to take time with God?

4. We're not so anxious that you pray that God will remove the obstacles as that He might give us an unconquerable determination to go all the way with Him.

5. It is not so important that you pray that God should bless our activities as that God should censor our activities, for how easy it is for a missionary's time and energy to be spent on second best things.

6. Please do not pray for us as though we were saints, living up on a high level, because we are missionaries. We who go as missionaries are subjected to temptations. Satan will determine in one way or another to hinder our testimony, to rob our lives of power, or make our witness futile. We need your prayer that God will give us grace and strength to resist temptation.

7. Won't you remember please that missionaries can become lonely; we can become discouraged; we can become irritable, sharp, impatient with other missionaries? Above all, we want to tell you we can do a great deal of missionary work without being on fire for Christ. Some of you know that you can be Sunday school workers without being on fire for Christ. It's easy for us missionaries to be busy about everything on the mission field without really being on fire for Christ. So we covet above all your prayer for us that we many ever live with our hearts aflame with passion for the lost, and aflame with the glory and love of Christ.

Selected

FOR SUCH A TIME AS THIS
Esther 4:14-16

Olivia Dickhaut

Extract of a devotional message given in Chihuahua by Miss Dickhaut who is in charge of the School of Nursing of Sanatorio Palmore

"And who knoweth whether thou art come to the kingdom for such a time as this?" So often we evade a difficult responsibility by saying, "But what can I do?" The Christian with vision will accept the challenge with a different question: "Who knows? Perhaps I have come for such a time as this."

Who knows? Perhaps God has chosen you to be His spokesman. He is still dependent upon the work of individuals in achieving His purposes. No one knows the results of his efforts but as a Christian he may work without knowing because he trusts God with the results. All true Christian work is a venture of faith. God and we have an important work to accomplish. Let us tarry in His presence until the question "Who knows?" overwhelms us with anticipation and vision.

"If thou altogether holdest thy peace at this time, then shall there be enlargement and deliverance arise to the Jews from another place". Throughout the Bible there is a note of urgency in the call to service. The clearer the call, the greater the desire to be obedient to the heavenly vision. The eternal imperative had sounded in the soul of Jesus when he said, "I must be about my Father's business". In the time of opportunity for a Christian witness let us not hold our peace lest we face the humiliating experience of contrasting our littleness with the stature of one who arose to the occasion from another place.

"And so will I go." God does not force us to accept His call but withdraws silently to await our answer. It remains for

each of us to respond, "I will go. Here am I, send me." If there is rejoicing in Heaven over one returned sinner, surely there must be rejoicing, also, when a man envisioned by God says, "I will go."

"If I perish, I perish." The Christian says, "I am willing to cast my lot with God in accepting His will for my life and if I perish, I perish, because the fulfilment of His will in my life is the all important thing."

Paul reminds us that the Christian dies daily. If I perish, I perish, but let Christ live in me. I shall be willing to bear criticism and ridicule in His spirit. Paul knew that keeping the faith was more important than saving his life.

A Christian loves life but is willing to give his life if God's call demands it. When men die for God the world takes heed. The manner in which Stephen met his death left an indelible impression upon the ardent persecutor of the Christians. Surely the witness of Stephen's death was one of the factors which brought Saul to his conversion. The hardy Roman centurion watching Jesús die cried out, "Surely this man was the Son of God."

Lord, if I perish, I perish— nevertheless, Thy will be done.

THE REFRIGERATOR

May B. Seal

Miss Seal has had years of successful experience in directing student homes, first in Puebla and now in Chihuahua

Six years ago when I arrived at this home for girls who are studying in "Colegio Palmore", we did not yet have seventy boarders, as we have now. Just the same, there was need of a new refrigerator. Our girls are given a glass of milk for breakfast and another one for supper, and our small refigerator would not hold a day's supply. I hoped some day to have a larger one.

Each year we have been able to put by a few pesos by saving in every way possible. But each year there seemed to be something more urgent to do. One spring there was such a shortage of water here that the city could not pump it in fast enough; so some nights we waited until midnight to get enough for the meals and washing of dishes. We even sent to the Y.M.C.A. and to a garden, where there was water, to get enough for baths. Naturally, when vacation came I spent our extra pesos for storage tanks to put in our garden so that when the water did arrive we might get a little extra. Of course, the city, too, was working on its water shortage and things began to look better.

The rains were few but one summer it rained hard several times, and most of the roofs in one part of the house leaked. As soon as we could, we put on new roofs. Again the few pesos went for things more urgent than a refrigerator.

Last spring I was thinking that now that we had done the repairing, we could dedicate the extra pesos to get us another refrigerator. But before classes were over in June the outer wall of the kitchen began to tumble, and the roof of the dishwashing room was becoming dangerous. As soon as school was out, I sent for masons and they worked for three months, tearing down walls and taking off roofs. I sat and watched, hoping that the fall weather would not be so warm, as I saw no new refrigerator in sight for our house.

We were finishing the repairs in September when we had a most pleasant visit from Miss Derby. I showed her everything we had tried to do and told her what we had hoped, and she said, "I see no reason why you could not have a new refrigerator." It was like a beautiful dream coming true. I looked up prices and makes, for no refrigerator can be sent from the States, and talked with people who knew. As soon as the check came we went to work and in less than a week our new refrigerator was in, large enough to hold thirty or forty bottles of milk and other things besides.

We were so happy with our ample refrigerator that when the lettter came from the cash supply department asking about future needs, we could not think of anything else we wanted just then. But next year we will be able to think more clearly.

ROSETTA B. RODGERS

Ethel Thomas

Another chapter in the history of the Industrial School to which Miss Thomas gave many years of fruitful service before it came her turn to retire from the field

On the evening of March 11, 1954, Rosetta B. Rodgers smiled happily, as if a door opened, and went on to new adventures in living. Among the years she cherished much were the three she had spent in Mexico. Miss Carrie Carnahan, Secretary for Latin America and old friend of the family, sent her to teach English at the Normal in Puebla, and her last words to her friend were, "Now don't go to the Industrial School."

But the Industrial School was crying out for a principal. To the school, founded in the face of the Revolution, Vernice Gelvin had gone as pioneer missionary, but had had now to give up the work. Miss Temple was making frequent trips to encourage her one experienced teacher, and her two Normal graduates, Sara Alarcón and Marina Gómez who were beginning their teaching.

Miss Rodgers arrived one evening at Sara L. Keen School. Miss Temple greeted her the next morning: "I am driving to the farm; wouldn't you like to go along?" With that the two early risers were off before others were up. At the school Miss Rodgers delightedly explored the bleak building standing there alone in the country, and followed Miss Temple about

the farm. It came time for Miss Temple to go, but to Miss Rodgers she put the question: "Wouldn't you like to spend the day here with the teachers?" There was a ready assent, and Miss Rodgers was left at the Industrial School, to become as truly one of its founders as Miss Temple, herself. I once asked her, "But how, with all your respect for authority, could you have come to the Industrial School when you had been sent to Puebla?" She replied, "Oh, but the need and the opportunity!" Surely, God's hand was in it, for there she remained to the everlasting advantage of the Industrial School, and with the blessing of Miss Carnahan.

Those were hard years when one trudged the dusty road through fields to go to market, or to find help when the electricity went off leaving school and farm without water. But gone was the time when commiserating friends could talk pityingly of the Industrial School and its solitary worker. Every detail of its life and work took on the hue of interest, and solitude was broken. The distance through the fields became but a delightful walk, and one wished a part in life so full of incident, for Rosetta Rodgers made hardship charming, and walkers of us all.

"Work seemed her best friend", writes Dora Gladden Carhart, a fellow missionary; "nothing was a burden for that noble woman, but joyous privilege for her, who was so generous and kind and warm and funny" —the last with an underlining— for Miss Rodger's unfailing good humor and ready wit made her always the friend who did us more good than medicine.

For Miss Rodgers, no time was set aside for the study of Spanish. She learned it in the round of daily tasks, in school and on the farm, and, perhaps, no better teacher could have been found than her own genuine friendliness. She took her place at once in the school and in the country church, where her music and her excellent voice filled an inmediate need.

But it was always her rare quality of heartening friendship that endeared her every where —to the people in the church, to her teachers, to the girls in the school, and to the workmen and their families on the farm. Miss Rodgers and the Industrial School came to be one and inseparable.

AROUND MONTERREY

The members of the staff of the Social Center in Monterrey recently enjoyed a visit from Miss Mary Fitzpatrick who returned to the field after a year and a half spent in the United States, most of it in graduate study at Drew University, Madison, New Jersey, where she has finished residence study requirements for the A. M. degree. After a few days in Monterrey she went to Durango where she will be on the staff of Centro Social Mac Donnell for the coming year.

Dr. and Mrs. Milton C. Davis returned to Monterrey early in August after a short stay in the United States, part of it at Barnes Hospital in St. Louis, Mo., where Dr. Davis was under treatment for some weeks for the illness from which he has suffered for about a year. His condition is reported as much improved. He and Mrs. Davis are now in Monterrey where Dr. Davis, as his strength permits, is resuming the responsibilities which he formerly carried. They spent two days, January 15 and 16, in Saltillo, attending some of the sessions of the Border Annual Conference.

The recent meeting of the Border Annual Conference, held at Saltillo in January, brougt to this region many of the workers of the Church in the central portion of the country. Although some rather difficult matters required attention, the sessions were, for the most part, harmonious, and a spirit of mutual understanding prevailed. Bishop Rolando Zapata, through his courteous manner and impartial judgment in presiding over the Conference, contributed greatly to these results. The reading of the appointments, at the final service, showed that it had been found advisable to make many changes in the geographical distribution of the pastors throughout the large part of Mexico included in the Conference.

AROUND CHIHUAHUA

Miss Lulu D. Rawls in on furlough at her home in Marianne. Florida. She has been very happy in attending the Southeastern Jurdisdiction and Convocation in Charlotte, North Carolina, and in meeting many friends there. She made some visits near there and is now trying to get medical clearance so as to do some studying during her furlough.

Mrs. L. B. Newberry is now dismantling her home in Chihuahua, preparatory to leaving shortly for the United States. Her son. Thomas Newberry, and family are also leaving Mexico, and thus the going of these fine friends leaves us all very sorry. They have been for many years a real part of the church and city life.

Since December Chihuahua workers have been rejoicing over another extended visit from Dr. and Mrs. J P Hauser whose many years of efficient service in Mexico before retirement make it possible for them to fit helpfully into any situation.

AROUND MEXICO CITY

Dr. James E. Ellis and Miss Marian Derby, Executive Secretaries of the Board of Missions for Latin America, came to Mexico for a few days in January to give counsel and orientation in several important committee meetings which took place there. They attended the opening of the Annual Conference which was held in Mexico City at that time.

"*We arrived in Pachuca*. Cold as usual. The calendar marked the fifth of October and the enormous clock in the Plaza de Armas pointed to 20 o'clock". Thus begins an interesting account of a festival held in honor of two Bishops: Dr. Eleazar Guerra who was just ending his sixteen years of outstanding service in that capacity, and Rev. Rolando Zapata who had just been elected to that office. Our two schools in Pachuca sponsored the event, and the head of our boys' school in Queretaro, Att. Agustín Romero López, was the orator of the evening.

Miss Lulu Rawls, on furlough
Miss May B. Seal, Calle 12ª No. 1630

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Miss Mamie Baird, Ignacio Ramirez 7

DURANGO, DGO:

Miss Ruth Byerley, Juarez 200 Nte.

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Miss Mary Lou Santillan, Apdo. 26203, Zona 13
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Dr. and Mrs. Milton C. Davis, Apdo. 446
Miss Anabelle Dyck, Apdo. 446
Miss Mary Fitzpatrick (on furlough)
Miss Helen M. Hodgson, Apdo. 446
Miss Dora Z. Schmidt, Washington 208 Oriente
Miss Pauline Willingham, (on furlough)

PUEBLA, PUE:

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Miss Ola Eugene Callahan, Apdo. 157
Miss Emilia Webber, Apdo. 157

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PACIFIC SCHOOL OF RELIGION

MEXICO

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MISS EMMA L. ELDRIDGE

MEXICO

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Miss Pearl L. Hall, Apdo. 186
Miss Irene Nixon, on furlough

MEXICO

Vol. 45 April-September 1955 Nos. 2 and 3

EMMA L. ELDRIDGE

The tribute of a fellow worker.

Olive I. Givin

At the end of the present school year Miss Emma L. Eldridge will leave Mexico on retirement furlough, after having given the greater part of her adult life service to the people of her adopted country.

That life began on a farm in eastern Kansas. There, too, began her Christian training. Sunday was a day of rest and worship; in church, if it was possible to drive the nine miles to town; if not, at home. It was a home where good literature was known and appreciated; where the Bible was a well-known and well-loved book; and where the family joined in singing familiar hymns.

In childhood, guided by her parents, Miss Eldridge learned to see the finger of God at work fashioning the blossoms of fruit trees and wild flowers, or painting a sunset. The songs of the birds spoke His message to her heart, too. She always retained this appreciation of the beauty in Nature. Even in semi-desert Chihuahua, where much of the landscape is barren and dreary, I have been privileged to accompany her as she reveled in the

beauty of a dainty desert flower, the roses in the gardens along the boulevard, the sunset behind the mountains, or the stars in the country sky.

From country school to the demonstration school of Kansas State Normal; then through the secondary and teacher's training course of the same State Normal School, were the steps Miss Eldridge followed in preparing for her ten year's work as teacher in the public schools of Kansas and New Mexico. Even in public school teaching, her missionary spirit, which had been kindled by her mother, and deepened by Miss Achsah Mae Harris, her primary teacher, was manifested in her work with the children of the Mexican laborers in a town where she taught. She encouraged them to attend school, distributed Christian literature to them, and started a Sunday School in the Mexican settlement. The study of Spanish became a "must", and the field of missionary service, after further preparation at Scarritt College from 1919-21, was determined.

Miss Eldridge began her foreign missionary service in 1921, as a domestic science teacher in Centro Cristiano, Chihuahua, Chih. In 1922 she was sent to open the new domestic science department in Colegio Roberts, Saltillo, Coah. Then she was principal of Colegio Palmore in Chihuahua, for four years, and of Colegio Progreso in Parral, Chih., for six. From 1934 to 1951 she was director, and since then has been a member of the staff at Centro Cristiano, Chihuahua.

In the life of a real missionary, dates, and the enumeration of positions held, do not begin to tell the story. One who has been associated with Miss Eldridge for more years than I have known her could write chapters that are unknown to me. Yet in these few years, some of them spent under the shadow of poor health, there have been many evidences of a fruitful life.

One of the younger missionaries associated with her in recent years once said, " Miss Eldridge is one of the sweetest persons I have ever known." A young Mexican friend used almost the

same words, when expressing distress that such a one should have to suffer so much ill health.

Miss Eldridge's capacity for friendship is evidenced by the many, many visits, from former pupils and co-workers, and others who have known and loved her through the years. Her friends are from all classes of society, and one is as likely to find her visiting with one who occupies a high position in UNESCO or the wife of a prominent physician as with a crippled teacher from the mountains or a former cook. There have always been flowers to brighten her sickroom, and gifts have been many and varied, on her birthday, Christmas, Teacher's Day, or just any day. When one sees Miss Eldridge giving affection to the little waifs in Centro Cristiano's day nursery (many of them hungry for affection, as well as food), or giving food and clothing to the needy; counsel to those with personal or family problems; or help in finding work, or Bibles and Christian literature with advice on spiritual problems to troubled souls, one wonders how so many, some of them strangers, knew where to turn for help. Her love and sympathy are so evident that they can not be hid, but are as obvious today, to those in all walks of life, as they were to the little migrant children on the streets of Newton, Kansas, forty years ago.

Miss Eldridge has always shown a keen interest in the history and culture of Mexico and her people; and sees that new workers have good books and material to help them acquire that interest, too.

While appointed to work in one institution or another, Miss Eldridge has never limited her sphere of activities within four walls. She has always given generously of her means and her time to work in the church and its organizations, too, including the Sunday School and the Woman's Society. There is nothing ostentatious about her religious or devotional life, yet her vital

faith is perceived by those who need spiritual comfort or strengthening, so that it was natural for her to be asked to pray when making a call of condolence on a woman whose husband had been tragically killed. She is always ready and eager to share books and articles which she feels may be helpful to others as they have been to her.

As Miss Eldridge leaves for her homeland, we feel the sadness of parting yet gratitude for all that she is and has done. We pray for her complete restoration to health, and for God's blessing on her, as she continues to serve in whatever community, and among whatever people the remaining years of her life may be spent.

Conference on Rural Work

Reported by an expert in agriculture.

Claude A. Kellog

In one of the most beautiful spots in Mexico, itself a land of fabulous beauty, in the camp grounds of the Y. M. C. A., near Cuernavaca, was held in February of 1955 the first Interdenominational Evangelical Conference on Christian Rural Work in México. It was truly interdenominational as nearly all the evangelical Churches, Missions and Agencies working in Mexico were represented. The thirty-eight delegates came from all parts of México, from Sonora in the far Northwest to Yucatán in the deep South. The body of delegates represented a cross-section of the Evangelical Church of México, including as it did, pastors, Seminary professors, students, farmers, missionaries, social workers, evangelists and others.

Some of the topics treated were:

Evangelism in Rural Areas
The Work of the Rural Church
Social Work in Rural Areas
Health and Hygiene for Rural Regions
Agricultural Improvement
Self-Support for Rural Churches
Methods of Extension Work

Papers were read concerning the various problems in rural work, time was given for discussion, and full advantage of the opportunity was taken by the delegates.

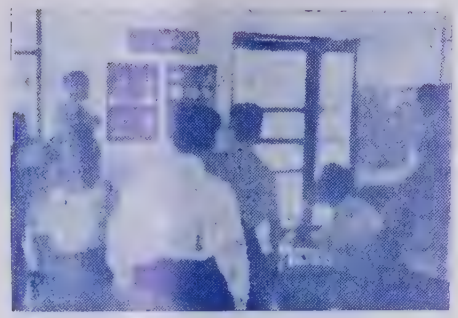
Reference should be made to the fine display of books and literature on rural subjects and especially noteworthy was the fine exhibit prepared by Dr. and Mrs. L. M. Zook, showing the various poultry diseases and the remedies on sale for their possible prevention and cure.

All delegates were in thorough agreement with the central theme of the Conference, —Evangelism in Rural Areas. Throughout the reading of the papers and in the discussions, it was commonly felt that the time had come to use all aids possible in this work,— not to supplant, in any way, but to enhance, the work of evangelism in rural areas. Programs of Health and Hygiene, Extension Work in Agriculture, Simple Literature and Audio-visual equipment can all be of great assistance in an intensified program for the evangelism of Rural México.

Dr. I. W. Moomaw, of Agricultural Missions, Inc., of New York, gave the opening address and set a high standard for the entire Conference. Only a few of his remarks can be printed here:

"There is a notable increase in studies concerned with the people in the country and their problems. The churches are now taking a more decided interest in rural work and the governments of the world are awakening to the importance of this field and are seeking measures to improve conditions there.

We are finding the Gospel as an answer to the problems of our time. The great problems of to-day are rural:— land erosion, hunger, the need for land, land distribution, unrest in all parts of the globe and distress because of rising costs of living. The solutions of these problems are too difficult for us alone, but if we will put ourselves in the hands of God, He will give the increase."



Dr. Lester M. Zook giving instruction in the care of poultry

Dr. Theodor tinky of Yucatan addressing the Conference

Group of Delegates attending the Conference on Rural work

"What, then, is the place of the Church in Rural Life? How may we best express the Gospel to people in rural areas? The spoken word is, of course, the oldest method but perhaps we have placed too much emphasis on this method only to the exclusion of other methods that, while not supplanting the preaching of the Word, would very decidedly aid the program of evangelism in rural districts. Through programs of Health and Hygiene and through Agricultural Extension work the meaning of the complete Gospel can often be brought clearly to people accustomed to dealing directly with Nature and natural processes.

"Cooperatives and Credit Unions present a relatively new field that has been very little tried as yet. Aid in solving their financial problems, relief from burdensome usury and freedom from debt would bring great blessings to country people, now without protection from money lenders.

"What, then, is the work of the Rural Church? Certainly it is to bring the Gospel into homes; to build strong churches and develop Christian communities. God has given us much with which to work, —His Book, for one thing, and the Holy Earth,—holy because He created it. The soil is the source of life, a living thing that can produce crops year after year. We are stewards of the soil and are responsible for its use. The work in rural areas is difficult and there are no easy solutions to the problems presented. Our duty is to follow God's teachings and He will point the way. Christ gave us the key:— 'He that loses his life for my sake, will find it'."

Presbyter N. F. Gómez of Zitacuaro gave a most entertaining and enlightening description of the conditions in which the Mexican peasant lives. He pointed out, that, although he may be ignorant of reading and writing, the Mexican countryman shows great intelligence in his adaptation to his surroundings.

Professor Juan Díaz Galindo, President of the Union Seminary, reviewed the actual work of the Evangelical Church and

Missions in Mexico. His report was a surprise to many, both in the number of activities carried on and in their diversity. Reference was also made to the valuable work being done by the various agencies of the Mexican Government.

Rev. John McIntosh, in telling of the work of the Linguistic Summer Institute, referred to their motto as found in John 12:15. Those who take part in this program, after a year in a Bible School or Seminary, undergo a training course of eleven weeks at the University of Oklahoma, where they make a special study of languages and how to interpret them. There are, besides the foreign workers, over one hundred pastors and more than three thousand converts.

All the delegates were very much interested in the talk given by Dr. Peregrina, of the Rockefeller Foundation, who told of recent developments in the field of Agriculture. The Foundation has contributed greatly to Mexican Agriculture in developing Hybrid Corn, disease-free wheat, selected beans, etc. One project of great promise is their introduction into Mexican agriculture of the practice of growing leguminous plants that can survive the winter, protecting the land against erosion in the winter and providing green manure in the spring for fertilizer.

Miss Mamie Baird, of Cortazar, Guanajuato, presented some splendid suggestions for social work in rural areas, —(very apt for city work also).

"We must have love for the people among whom we work. All service in the name of Christ is Christian service. Our services should be given without any obligation on the part of the receiver to accept the Gospel, and in social work we should serve Catholics and Protestants alike.

"At first, aid should be based upon what the person feels a real need or desire for, rather than beginning with something

we feel he needs. More use should be made of the various agencies already at work and we should cooperate with the Government whenever possible and feasible, but not to the extent of becoming its instrument."

Miss Florine Cantrell, of Ciudad Garcia, Zacatecas, presented a vivid picture of the work of a trained nurse in a truly rural setting. Recounting many personal experiences that showed the need among her neighbors for medical aid but even more for help that comes from Above, she said, "Our commission is to preach, to teach, to heal, for with the coming of Christ comes the abundant life that will overcome any obstacle and transform the lives of men and women. Conditions in rural districts are often in a vicious circle,— men without proper food cannot work effectively and if they cannot work, how can they produce the necessary food? Only with the coming of Christ can the vicious circle be changed into a spiral to lift people to a higher plane."

The work among the Mayas was presented by Dr. Theodore Finley, of Xocenpich, Yucatan. It is interesting to note that the system of agriculture devised by the Mayas centuries ago is still the prevaling system. It is even more interesting to learn that a group of experts from Cornell University, after a protracted study, declared that, given those conditions of soil, rainfall and climate, in their opinion, no better method of carrying on agriculture in that region could be developed.

In the educational program of the Southeast Bible Institute, in addition to the regular studies, the older students are trained in practical subjects, such as agriculture, carpentry, etc. An Evangelist-Agriculturist, besides his teaching in the school, spends part of his time in visitation and extension work in the neighboring villages. With the help of a small plane, extension work is carried on in many places that are otherwise difficult or impossible of access.

The climax of the conference came in the reading of the paper by Dr. John T. Dale, of the Mexican Indian Mission, on Self-Support in an Indigenous Church. Dr. Dale said, "An indigenous Church must be self-governing, self-propagating and self-supporting. Furthermore, such a Church must be based on the natural cultural pattern of the people."

In the work among the Huasteca Indians of San Luis Potosi, the Gospel is carried first by a friend to a family in a "barrio", it gradually spreads to other families in the barrio and finally to the rest of the village, a process entirely within the cultural pattern of the people and without undue pressure from outside.

When private homes are too small for the worshipers, it is only natural that they should work together in planning and erecting a suitable church building, simple and well suited to their situation. All necessary materials having been accumulated, often after much individual effort, the men of the congragation are joined by friends from other congregations and all work together in harmony and joy in putting up the building in record time. The women prepare the meals and so everyone has a part in the erection of a church of their own,— truly indigenous.

As soon as a group consists of ten baptized adults, it is organized officially with its three basic committees: (a) a Committee on Self-government, (b) a committee on Evangelism and (c) a committee on Finances.

Lord's Acre projects enter largely into the support of the churches. Animals are dedicated to the Lord's service. Plots of ground, either worked individually or by a group, are dedicated likewise and the products sold and the money given to the church. In this way, self-support is attained without calling in outside help.

Some quotations from Dr. Dale's talk: "The Church must return to the apostolic principles of mission work to be effective.

In the Apostolic Era it was the Holy Spirit that gave dynamic power and plan to missionary effort.

"Secondly, we must not be forgetful of the tremendous need for improving the economic level of the constituency of the rural Church in order that they may have a more effective self-support.

"Lastly, in our efforts to produce Christian patterns of behavior, we must take into account the basic laws of learning and the social pattern or conditions in which such changes must take place."

A good many of the delegates were interested in a suggestion that a similar Conference on Rural Christian Work be held for all of the Latin American countries. The Executive Committee of the Conference at Camohmila is preparing a resolution to be presented to the Rural Missions Cooperating Committee and to the Committee on Cooperation for Latin America, asking that, if feasible, plans be set in motion for such a conference for all of Latin America.

The Conference closed in a spirit of harmony and Christian Fellowship and with the conviction shared by all that the carrying out of the Divine Commission is the primary concern of the Rural Church. However, in order to make that program more effective, advantage must be taken of every available aid.

"I came, not to be ministered unto, but to minister."

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Monterrey

Dr. Milton C. Davis reports that his health is improved, making it possible for him to increase his activities. The Monterrey church, he writes, is prospering and, while pushing their campaign for a new church building, they are reaching out to help other congregations.

A Home-School in Puebla

CASA HOGAR and the NORMAL INSTITUTE "MEXICO"

Another product of Mrs. Holmes' brief vacation in Mexico.

Lula T. Holmes

The title, "Home School" used by the early missionaries sent out by the Women's Division of the Board of Foreign Missions of the Methodist Church is as appropriate today as it was in May, 1874 when the Puebla school was founded. Miss Susan Warner established in a rented building in Puebla a Home-School with one pupil. By 1887, it had 124. The Normal Department and its model classes boast today an enrolment of 360. The Casa-Hogar or Boarding Department has 150 girls.

In those early days, it was said: "Rarely did a resident go out from the School without having found Christ as her personal Savior." Moreover, the School was fulfilling the purpose that was once well expressed by a professor of Teachers College, New York, who was interested in international education: "All mission schools and other private educational institutions are justified only if they offer instruction not available in other schools of the countries they serve."

In 1873 Puebla was a center of religious fanaticism and Catholic intolerance. Those early missionaries struggled for many years before the hostility of the more ardent Catholics was overcome. But as years went by, more and more pupils came for primary, secondary, normal, and English instruction. Many who lived in villages of the interior found a great happiness in the home life. To be sure, there were interruptions: the American missionaries had to go home in the Revolutionary days of 1914; they returned, however, the following year. Again, in President Cárdenas' time, the enforcement of constitutional changes caused changes in the administration of the School. National leadership

was required and religious instruction was not permitted. Consequently, many of our mission schools had to close. National Protestant leaders took over those which continued functioning. Boarding departments were kept operating, even amid disturbances.

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CASA-HOGAR

Since its beginning the development of these hostels was a major objective of the W.F.M.S. The growth of the Puebla hostel is a typical example of the movement in Mexico. Others were located in Pachuca, Guanajuato, and Mexico City. Teachers and pupils learn to live together in a Christian and democratic way. Everything is done to encourage the girls to make their home attractive and comfortable. It is a pleasure to pass through the dormitories and note the attempts to create a homelike effect by the use of draperies, pictures, bedspreads and rugs. For many a girl all this is a new experience. The pupils all share in the work of the home. Hear the little tots singing as they wash and dry the dishes, sweep the patio, and make their beds, as well as the other duties of the house. The older girls help the younger. But all are learning...

Experienced teachers know that these changed attitudes do not come overnight. As in a family, the children are in a learning process over a period of years. The most apparent changes are in the attitude toward work, cooperation with the group, meeting responsibilities, learning the rights of others, cultivating honesty, truthfulness, and-perhaps the hardest of all-tolerance.

The present *Directora*, Miss Clara Gibson, and her associates, Miss Ola Callahan and the "L.A.3's" sent out by the Board as volunteers, are on the job twenty-four hours of the day. They come out to the mission field as experienced teachers; they have served in various parts of Mexico, and are well aware of the needs encountered in such schools. They are the home makers, counselors, and mothers of the 150 girls of the Puebla *Casa-Hogar*. It is a beatutiful sight to watch these, as, at the sound of

the gong, they trip to the school next door. They have "dolled up", with hair-do's, ribbons, and costume jewelry as though going on a long journey. They return cheerfully, stopping often at the office to greet their teachers, get their mail, or relate some event of the day. The graduates go out to be homemakers on their own.

Miss Gibson alternates with Miss Callahan in conducting a daily worship service. Both are hostesses in the diningroom. Just around the corner is the beautiful Methodist church. Here the girls attend Sunday School. The older among them find avenues of service: sing in the choir, serve on committees, attend musicals and are active in recreational programs. The aim of the hostel is to create an environment which will give the girls a well-rounded preparation for life.

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HISTORY OF THE SCHOOL

Miss Susan Warner, the founder, served the school for sixteen years. In 1886, she bought a property larger and better suited to their needs. Next year the enrolment was 124; Dr. Charles Drees took charge of the primary section, and Miss Warner, of the secondary. Those were the days of religious persecution, we remember. Today, the mothers and grandmothers of the pupils of 1955 reverence the names of the earlier *Directoras* they loved and esteemed: Miss T. A. Parker (1890-1891); Miss Anna R. Limberger (1896-1910), who started the Normal Institute, a pioneer work of tremendous importance to Mexico. It is truly Miss Limberger's crown of glory. An English annex was another of her achievements, with 100 students. Her friend Miss Carrie M. Purdy came in 1886. What an inspiration these two were to teachers and pupils! In 1910 Miss Limberger died and Miss Purdy had to leave because of ill health. They were succeded by Miss Betz and Miss Grace Hollister.

When in 1914 the administration passed to National leadership, Miss Themis Valderrama took charge and held the National faculty together. In 1915 all departments were re-opened and carried on. Then the Palacios sisters, Juana and Adelia, took

over the normal department. They organized an excellent course of study, helping to adapt the curriculum to the needs of Mexico and correlate it to the later development of the National normal schools. In 1921 the Methodist Normal School was organized. At that time it was the only normal in Puebla. The need for good teachers was urgent; and doubly so, when the normal students from the Sara L. Keen School in Mexico City were transferred to Puebla.

In 1935, in pursuance of that article in the Constitution which permitted only Nationals to administer schools and churches, the Puebla School and other mission institutions were closed. However, the *Casa-Hogar* remained open. The schools were rented to Protestant Nationals.

The Palacios sisters were grieved over the closing of their beloved Normal Institute. Sensing the countrywide need for well-trained Evangelical teachers, they began a campaign to reopen the Normal School under National leadership with a curriculum following that of the government normal schools. In 1945 they launched their *"Pro Patria"* campaign among the alumnae.

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THE ASSOCIATION "PRO PATRIA"

This Association consisted of alumnae resolved to re-open the Normal Institute "Mexico" as an independent institution with a curriculum correlated to that of the government normal schools, according to the regulations of the Secretariat of Public Normal Schools. They pledged (1) to contribute annually 100 pesos each for a period of five years; (2) to award annually to a scholarship student the "Toga of Social Service", as a reward merited for social service; and (3) to award three annual scholarships to be known as the Anna Limberger, Carrie M. Purdy, and Grace Hollister Scholarships. Orpha Cortez Salgado, who was awarded the toga in 1954, is now teaching in a rural school. She has founded a rural school. She has founded a rural library for children, and plans to found also a town library.

THE NORMAL INSTITUTE "MEXICO" (OPENED 1946)

Miss Juana Palacios became the Directora, with her sister as Associate. For nine years their aim has been *"Adelante hacia las alturas"* or: "Onward and upward!" The goals of *"Pro Patria"* have been attained because of their persistence and enthusiasm. Their purpose embraces the whole wide area of Mexico; their ambition is that the teachers of Mexico shall be nothing less than the best. They claim that the Normal Institute "Mexico" can and does give the needful preparation. Great is their faith.

They emphasize several factors. The school is independent. It has no financial support other than that of *"Pro Patria"* and the pupils' tuition fees. True, the Mission Board does make appropriations for repairs and equipment. According to the school law, five per cent, of the total enrolment must be scholarship pupils. The graduates are awarded diplomas valid anywhere in Mexico. The School was an innovation when organized; today there are other private normal schools. The title of "Profesora of Primary and Secondary Education" is given if the candidate has met all the government requirements. In 1954 there were thirteen graduates, five of whom had met all these requirements.

Señorita Palacios is very proud of a letter from the Secretary of the Ministry of Educatien recognizing the worth of the Institute and its contribution to the training of Mexican youth. In 1954, on the eve of their retirement at the close of the school year, the Palacios sisters submitted a comprehensive report to the Secretariat, explaining every detail of the school, the faculty, and the financial conditions. They expressed their faith in the future of the school and suggested maesures for its betterment. This report was approved.

The existence and success of the Normal Institute "Mexico" proves the possibility of carrying on an educational program conforming to the regulations of the government, thus insuring recognition of the graduates; at the same time providing an evangelical faculty true to the purpose and ideals of our mission

schools; and preparing young people for Christian service and citizenship. Success has not been easy. The school has lived through turbulent years; later the stringent regulations imposed by the government might have discouraged less courageous souls than these women who set their goal and have reached it. Love, wisdom, and faith have enabled missionaries and Nationals to rise to the heights, veritably *"hacia las alturas"*.

One would like to know the Palacios sisters better.

They come of a distinguished Mexican family, characterized by its culture, patriotic fervor, and activity in all phases of civic and evangelical service. Agustín Palacios, their father, was born in Tlalmanalco in 1847 and died in January, 1889. He is named in the historical records of the Mexican Methodist Church as one of its first ministers. Agustín was trained as a lawyer, but on the death of his elder brother, the father insisted that he study for the priesthood, for he was then the oldest child. During the French intervention, he served as chaplain in the family of Maximilian. Once while reading the Ten Commandments at a mass, his daughters relate, he hesitated over the first: "Thou shalt have on other gods before me." The images which met his gaze at every turn in the Catholic churches were so many infractions of the commandment. Thenceforth, he could not conform to the dogmas of the Roman church; he left it, and was excommunicated. While making a living in the fiscal offices of the nation, he held Protestant services in his own home with the Bible as his teacher. Later, he joined the Anglican Church; still later, the Methodist. For ten years he preached in Mexico City, in Puebla, and in Orizaba, where he died.

His children, Juana, Adelia and two brothers: one an archeologist and the other a lawyer, have all been active in civic and professional life. Say the sisters, "We have always been Evangelicals." They have also been educators. A visit to their home today reveals the cultural atmosphere which surrounds them. Its colonial treasures, folk art, books, paintings, porcelains, oriental treasures and archeological exhibits tell a fascinating story. Juana and Adelia were educated in the public schools

and in secondary schools with a normal department as well as in an English school. Later they went to the States and were graduated from Boston University. For five years Juana was Principal of the Normal School for Postgraduates of the University of Mexico. She and her sister taught in Mexico, Puebla, and Orizaba.

They have given their lives to the betterment of their country, to the cause of education for young women, and that of the Protestant Church. The Normal Institute "Mexico" in Puebla will be a monument to their memory.

The achievements of the Normal Institute "Mexico" have been largely dependent for their success on the cooperation of the neighboring "Casa-Hogar". The missionary teachers supervise the daily study hall and guide the pupils in the preparation of their lessons. They encourage loyalty to home and school, arouse competition, and inspire in the boarders a love of learning, thus helping to carry out the policies of the Normal Institute. Each girl gets the individual attention she needs, the love that is born of the happy experience of living together as a family. She comes to realize that service and the acceptance of responsibility lead to happiness. Were this not true, the cooperation of "Pro Patria" would not have been possible.

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GIFTS

Our little magazine has recently been the recipient of donations from: Dr. and Mrs. J. P. Hauser, Miss Zenayda E. Manzano, Mrs. Henry W. Osborn, Miss Nellie V. Gleiser, Dr. J. N. Pascoe, Mrs. E. B. Doren, Mrs. Mary Sturgess, Dr. and Mrs. M. C. Davis, Mrs. C. M. Gray. Our sincere gratitude to all!

Mexico City

Mr. and Mrs. John L. Groves and family left Mexico City in July to spend their furlough in the United States.

PRECETP UPON PRECEPT IN CENTRO CRISTIANO

Dear Peggy Ann:

My schedule brings me to the library this morning. If there are enough free moments left after giving out books, helping this pupil find "stuck" in the dictionary (by telling her it is the past of "stick"); telling another where she can find a map which shows the location of Afghanistan, aiding another to find the biography of Gutiérrez Najera, answering various other questions, and keeping the talkative ones from disturbing the more serious ones —perhaps I can give you a few glimpses of our work in Chihuahua.

May is past, with its various holidays: Labor Day (May 1), Mother's Day, Teacher's Day, Student's Day, and patriotic holidays. Now we are on the home stretch of this scool year, to the accompaniment of examinations, new dresses, photographs, autograph albums, farewell parties, and practices for commencement.

We are happy to see Inocenta among the graduates. For three years she has been attending night classes, after working in a factory during the day. Her mother has been able to give her little, except her love and her time. Every night she has come with her daughter, waiting patiently on a hard bench in the entrance hall (sometimes going to sleep there), until her young daughter has finished classes and is ready to go to her home on the other side of the river. There should be a diploma for the mother, too!

The other day a young man who has manifested an awakening interest in the Gospel and has come occasionaly for instruction and Christian literature told Miss Eldridge he had not been able to read his Bible for a few days, as he lent it to a friend. When asked about a small Testament he had, and an old one, he replied that he had lent one to his sister, and one to his mother. So some Gospels were hunted up for him, and we hope he will

read the chapters the pastor has indicated, and that soon he will have sufficient instruction to be received into memebership in the church.

As I attend our church services, I wonder what differences you might notice there. A recent visitor remarked, as I have noticed, that the congregation sings more enthusiastically than most congregations at home. But, as good Latins, more members arrive late. There is a wider range in dress,—from dainty dresses to overalls. Those who have been here for a long time note that the average member of the congregation is better dressed than was the case years ago. We rejoice that Christianity helps converts to lead a life of sobriety and industry, thus raising the standard of living. Yet a veteran missionary recently observed that there is danger that our church may become so prosperous-appearing that the common people, who heard Jesús gladly, will feel out of place there.

I think our people are generous, considering their means. A few weeks ago, in just a few minutes during the morning church service, $4,385 pesos was raised, in cash and pledges, toward the $5,000 needed for the most urgent repairs. A more extensive repair program will be undertaken later.

The Men's Brotherhood is sponsoring visits to outlying centers where there is no resident pastor. Miss Nixon has been taking a group in her car every other Sunday, to hold services in one of these towns. Last week a group of seven women and our pastor went on Monday, too, to attend the meeting of the Women's Society, and encourage the members.

We continue in our efforts to help our pupils learn our mother tongue. Do you realize what a difficult task that might be? What reason could you give for the final "b" in "bomb" or "limb" or, after teaching that the past of 'blow' is 'blew", of "throw", "threw", what logical explanation could you *give* for the fact that the past of "snow" is *not* "snew"? But we struggle

Centro Cristiano

Nursery school children

Ready to carry the flag
of Mexico
In a patriotic parade

Students sawing firewood

along with the vagaries of the English language, which so many of our pupils are eager to learn. In addition to a knowledge of English or other subjects, we try to help our young people see that it is better to do one's own work than merely to copy a companion's homework, and that truthfulness and honesty are desiarable qualities.

We live in a culture where manual labor is too often considered demeaning. But as our pupils watch the director herself and her crew of helpers (including a tall young man quite popular with the girls) mending chairs and tables, painting blackboards or sawing up old beams for firewood, they discover that work can be fun—and compatible with self-respect.

We do not deny that there are discouraging aspects to our work. But it is "precept upon precept, line upon line,....here a little, and there a little," and we have faith that our labor is not in vain in the Lord.

Chihuahua, Chih., México
June 7, 1955

Your missionary friend,
Olive I. Givin

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A Strange Chapter

Centro MacDonell, Durango, meets an emergency

Mary Fitzpatrick

A strange new chapter in the service of social centers to church and community was written here recently. Our social centers have often been used for wedding receptions before, but never as a funeral parlor.

It happened this way: Mr. and Mrs. David Cooper, Mennonite Brethren missionaries at Nuevo Ideal, about five hours over rough roads from here, had formed a small choir of some of their Biblical students. Recently the choir spent Sunday at

our church — singing and testyfying. Some had made commitments to go wherever the Lord led — to the ends of the earth. (Mexico has no foreign missionaries yet). We invited two of the Methodists to return to help us in vacation school in July. They gladly promised, after the choir trip south to Michoacan.

The plan was for the choir to leave early Saturday morning after Commencement Friday night, in order to be in Michoacan for Sunday services. As with most missionaries, they were operating on a shoe-string budget; so to keep from having to stop at a hotel, Mrs. Cooper, the director of the choir and the only driver in the group, was going to drive straight through — sixteen hours. Mr. Cooper, their children and some of the non-choir students would go by train on Monday. They had counted on two cars from Michoacan to come help transport the choir, but ultimately only one could come. So they doubled up in the Coopers' station wagon, fifteen of them and baggage, and left before day, stopping in Durango for breakfast. They had hardly left the city when a tire blew out; the car got out of control, careened crazily across the highway and crashed with a truck. Twelve of the fifteen were killed, and two more are in grave condition. Fatalities were Mrs. Cooper and her four children; two sisters and their first cousin, and four boys from Michoacan.

The Methodist and Baptist preachers were called to the accident, and assisted in picking up the bodies. Wrapped in new sheets, they were placed in caskets which had to be nailed shut to protect from loving and curious eyes. The search for an appropriate place to care for twelve caskets led to our Centro auditorium. Neighbors began to arrive about 10.00 p.m. for the all-night vigil. The Centro served coffee various times, and at daybreak all ate breakfast around our big library table where we usually have English classes.

It was 3.00 a.m. before Mr. Cooper and this two remaining children, Nancy 12 and Timmy 10, got in here from Nuevo Ideal. Many expected to see them broken with grief, but they

were so confident in God that they had no self-pity. Timmy had said to his father that he was thankful to God for giving him such a good mother for ten years. We put Nancy and Tim to bed for a few hours before breakfast, but Mr. Cooper had to fill out vital statistics on each of the deceased so burial permits could be got.

Mr. Cooper asked to speak at the funeral, and the testimony of his faith and trust, joy at the rich life he and his wife had had together, made us see the truth and beauty of St. Paul's words, "For me to live is Christ, and to die is gain." He could hold no remorse for those who had died in Christ, and gone to be with our Heavenly Father face to face, only seek to lead others to a saving knowledge of our Savior. Then he asked, "Where is the young person who will step forward to take the place of these who had offered themselves

After the return from the hot, dusty cemetery, supper was served to about fifty of the family who had come from a distance. Two American women, Mrs. Howard (mother of the bride who had been married in our church that morning and whose wedding decorations had soon become funeral flowers) and Mrs. Baylor, the Roman Catholic director of the American school, spent most of the day helping us with the food. Mr. Howard generously arranged to have the two serious cases moved from a ward to private rooms. Night came on, and every possible bed, even sofas and day nursery beds, were pressed into service to care for those who couldn't return home that night.

Mexicans and Americans were drawn closer together, and the Americans discovered what the Mexicans already knew — that social centers exist for serving God and man in all the vicissitudes of life.

Miss Lulu Rawls, Apdo. 186
Miss May B. Seal, on furlough

CORTAZAR, GTO:

Miss Mamie Baird, Ignacio Ramirez 7

DURANGO, DGO:

Miss Ruth Byerley, Juarez 200 Nte.
Miss Mary Fitzpatrick, Juárez 200 Nte.

GENERAL TERAN, N. L:

Miss Anne Deavours

MEXICO, D. F:

Miss Gertrude Arbogast, Sadi Carnot 73, Zona 4
Mr. and Mrs. Arthur Chaffee, Apdo. 117 Bis
Mr. and Mrs. John L. Groves, on furlough
Mr. and Mrs. Claude R. Kellogg, Apdo. 117 Bis
Miss Jean Lewis, Mariano Escobedo 291, Zona 17
Mr. and Mrs. Wesley Matzigkeit, Apdo. 117 Bis
Miss Orlene McKimmey, Mariano Escobedo 291, Zona 17
Miss Mary Lou Santillan, Apdo. 26203, Zona 13
Miss Ruth V. Warner, Sadi Carnot 73, Zona 4

MONTERREY, N. L.

Miss Margaret Campbell, Apdo. 446
Dr. and Mrs. Milton C. Davis, Apdo. 446
Miss Anabelle Dyck, Apdo. 446
Miss Helen M. Hodgson, Apdo. 446
Miss Dora Z. Schmidt, Washington 208 Oriente
Miss Pauline Willingham, (on furlough)

PUEBLA, PUE:

Miss Clara A. Gibson, Apdo. 157
Miss Ola Eugene Callahan, Apdo. 157
Miss Emilia Webber, Apdo. 157

REPRESENTATIVES OF THE METHODIST CHURCH WHO HAVE RETIRED FROM MEXICO

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Miss Lillie F. Fox, 275 Robincroft Dr., Pasadena 6, Calif.
Dr. and Mrs. J P Hauser, 412 S. Minnesota Ave., Sioux Falls S. D.
Miss Dora L. Ingrum, 1001 Wilkes Blvd., Columbia, Mo.
Miss Belle Markey, 275 Robincroft Dr., Pasadena 6, Calif.
Mrs. L. B. Newberry, 6039 Vanderbilt Dallas, Texas
Miss Edith A. Park, 531 Drake Ave., San Antonio, Texas
Miss Mary N. Pearson, Apdo. 50, Chihuahua Chih., México
Miss Ethel Thomas, Calle 12ª Nº 1622, Chihuahua, Chih. México
Miss Lucile Vail, 229 Maine Ave., Long Beach 2, Calif.

Chihuahua

MEXICO extends sincere congratulations to Miss Emma L. Eldridge on the completion of her years of fruitful service in Mexico. We regret that the calendar will not, relent, but we know God will make her a blessing elsewhere.

Changes have come to Chihuahua. In addition to Miss Eldridge's leaving, it is furlough time for Miss Irene Nixon, also of the Centro Cristiano staff, as well as for Miss May B. Seal of the Student Hostel. On the other side of the ledger, Miss Lulu Rawls is expected back from furlough, part of which she spent at Scarritt College.

In Chihuahua to remain for some months are two former workers from Mexico City: Miss Ethel Thomas of Lebo, Kansas, and Miss Mary N. Pearson of Boston, Mass.

Dr. and Mrs. J. P. Hauser who have made an extended stay in Chihuahua, visited in Mexico City before returning to their home in South Dakota. They were welcome guests in the Methodist Deaconess school while renewing acquaintanceships and seeing the work and workers around Mexico City.

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OF RELI

MEXICO

Vol. 45 October-December 1955 No. 4

Dr. Vicente Mendoza, hymnologist.

MEXICO

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Miss Olive I. Givin, Apdo. 50
Miss Pearl L. Hall, Apdo. 186
Miss Irene Nixon, on furlough

MEXICO

Vol. 45 October-December No. 4

Dr. Vicente Mendoza

The Methodist Church of Mexico lost one of its most outstanding workers when Dr. Vicente Mendoza reached the end of his earthly ministry on June 14, 1955. Throughout his long years of service, some of them spent in Sounthern California, he had distinguished himself as en eloquent preacher, a prolific writer and editor of church publications, and a teacher of future pastors. Perhaps, however, his memory will live most vividly in the hearts of Spanish speaking Christians as the hymnologist who wrote the words and composed or adapted the music of a multitude of sacred songs which are favorites in all Latin America.

———oOo———

1955 Work Camp

Betsy Singleton and Kenneth Prewitt.

Two members of the group relate their experiences in Mexico.

The Methodist Work Camp of 1955 was over, and Transportes del Norte was carrying us homeward. Across the aisle sat two wealthy lady tourists who, unable to get plane reservations, had decided to travel home by bus. Like all Americans in a foreign country we soon were conversing, and the conversation led to a discussion of our summer's experiences as work campers. After we had told the purpose of our visit to Mexico and given a short resume of our work, one of the ladies leaned over and said, rather dubiously, "My, that sounds interesting, but would you **ever** want to spend annother summer in that way?"

Unhesitatingly, we both replied: "Yes!" Then, later, to satisfy this answer in our own minds, we began to think searchingly over the summer's experiences and our reactions to them.

First, there was orientation in Monterrey, where twelve boys and eight girls representing ten states plus Cuba and sixteen different colleges and universities, became acquainted with each other and with Wesley Matzigkeit the director of the camp. Explained to us that our purpose as campers was to do what we could to meet human need and that the projects would be our points of contact with the Mexican people. Orientation was closed with the idea that, no matter how much we put into the summer's work, we would receive in knowledge and experience more than we could ever hope to contribute.

The eight girls and six of the boys were in Teotlaltzingo, a village of two thousand people that is nestled at the foot of the snow-covered volcano, Ixtaccíhuatl. Teotlaltzingo is a Nahuatl (Aztec) word for **God's country,** and truly it is. In this area are grown carrots, cabbage, onions, corn, peaches, pears, plums, apples and boysenberries. We lived in the home of Señor Ciro Barrón, the Methodist pastor and the only Protestant clergyman in the village, which is approximately ninety-two per cent Catholic.

The work itself was varied and interesting. The two main projects in the village for the boys were model gardening and the construction of sanitary facilities. In addition, a few of the boys teamed up with three of the girls to lead recreation at the public school each morning. An hour with three hundred youngsters who spoke a language different from ours proved very trying at times; but those who participated in the program will remember for many years the show of gratitude and love by the children —the pleasure they took in pressing their little brown hands into our white ones; the regularity with which they brought us flowers for our hair, quinces, and plums; their cries of pure delight as we taught them new games or played their old familiar ones with them. Other girls contributed by giving sewing, cooking, and textile painting lessons to the older women. These classes turned out to be huge successes and resulted in friendship and understanding between the villagers and the girls, who proved that love can surmount the language barrier. Two other girls conducted an English class each afternoon. The

Work Campers of 1955: twelve boys, eight girls, from various stantes. In background: Ixtaccíhuatl (the "Sleeping Lady") volcano).

twenty-five regular students ranged in age from a grandfather to a chubby second grader, but all had one thing in common: a sincere eagerness to learn the language of their Northern neighbors. Soon we were greeted with "Good morning. How are you?" instead o the customary "Buenos días. ¿Cómo está usted?" Each afternoon, weather permitting, the boys played against the athletes of the village at the municipal basketball court. Some of these games turned out to be real contests with Pan-American importance. We lost some and won some; but we feel the true value was in the friendships we made with basketball as the common denominator.

The group also assisted in various church services, providing special numbers and speakers on different occasions. Special hymns were often requested of us; and after a hasty "chore practice," as we affectionately called choir practice, we tried to provide music, or a reasonable facsimile thereof! As part of the over-all program, we showed educational movies on certain nights, inviting all the people of the town. These were well-attended, as movies were a special treat for the villagers, whose

The work camp in action.

contacts with the outside world extend only to San Martín Texmelucan, where they take their produce to market twice a week.

The remaining six boys were stationed in Mexico City, living at the Union Seminary and working at the Girls' Industrial School. Their efforts were concentrated on building a chicken house and a pig pen for the School. They worked under the direction of Art Chaffee, who, accompanied by his wife JoAnn, is an agricultural missionary. In addition to spending four days a week at the School, they worked one morning with the Seminary students building a combination volleyball and basketball court on the grounds of the Seminary. Three afternoons a week they conducted classes in leather crafts and folk games for the older girls, ages ten to fifteen. The boys planned and conducted a worship service each Thursday night at the School. The well-rounded program enabled them to become closely acquainted with the individual girls, and it was a sad day when the boys left the School for the last time.

The entire group of twenty was together in the village for the last week end, which included a fiesta and a dinner in our honor. Bishop Zapata of the Methodist Church came from Mexico City to attend the festivities. He spoke to our group on the "History of the Church in Mexico" and, during the Sunday School hour, answered questions which we asked him.

As we climbed into the bus to leave Teotlaltzingo, we were deeply moved by the tears of the school children and the villagers who lined the streets to say a final "adiós." We shall never forget the gratitude they expressed time and time and time again by words and deeds and gifts. A little girl's shinning eyes and murmured thanks after we had plucked a flower from the side of the road and twisted it into her braids; the delicious meals o tamales and atole that the women lovingly prepared for us; the baskets of fruit and the huge bouquets of daisies and carnations that the people so generously shared with us—these were expressions of gratitude and confidence that made us feel humble and strengthened our desire to serve.

Kitchen duty at the work camp.

Our experiences were not limited to our work and associations in the village and at the Girls School. We encountered a cross-section of Mexican life by taking week end excursions on second class buses. We viewed the beauty of the country-side in all its variety —Vera Cruz with its wide expanse of sky and sea; Zacapoaxtla, in the "Switzerland" of Mexico; Puebla, whose churches have domes of brightly-colored tile; Mexico City, famous for its many historic buildings and monuments; Cuernavaca, with its vivid tropical flowers; and Xochimilco, with canals filled with gaily-decorated boats. With Wes to guide and explain, we learned something of the history of all that we saw, of the people, and of their customs.

We left Mexico hoping that the people with whom we came in contact had a better understanding and a greater respect for their Northern neighbors and for Protestantism. Yet what we contributed this summer is negligible to what we received. From first-hand experience came the realization that the Church is a world-wide fellowship; and that truly in Christ there is no

East or West, no North or South. We became acquainted with a culture and way of life different from our own, thus broadening our knowledge and understanding of people. Seeing real want and true happiness existing in the same household has left in us a desire to live more unselfish and uncomplaining lives.

Even though, the summer was short and our opportunities to help were limited by our inability and lack of experience, we have returned home with a desire to continue to serve which, for some of the campers is a wish to return to Mexico or to another foreign mission field.

Discovered by Work Camp

an old tomb with human bones, shells, an arrow head, an animal tusk, some pottery and an interesting "bezote", an obsidian ornament to be worn i n the lower lip. The tomb is from 500 to 1000 years old.

———oOo———

Another Discovery made by
Work a future citizen
of Mexico

Around Mexico City

In September Dr. Ethelyn Davis, head of the Sociology department in the State College for Women at Denton, Texas, spent a few days in Mexico City as guest of the Deaconess Training School while she visited friends in the City.

An early fall arrival in missionary circles was the wee son of Mr. and Mrs. Wesley W. Matzigkeit, born in Los Angeles and due to begin his active service in Mexico very soon. Congratulations!

Many interested Methodists visited Mexico during the summer: tours, work camps, caravans, teams, and lone tourists, all of them radiating good will and dedicating time to becoming acquainted with our work. The largest group was formed by more than forty Wesleyan Service Guild women from the Southeastern Jurisdiction under the direction of Mrs. H. C. Pletz of San Antonio, Texas.

Centro Cristiano, Apartado 50
Chihuahua, Chih., Mexico
October 4, 1955

Dear Peggy Ann:

When I wrote last, we were in the closing month of a school year. Now we have just finished the first month of another year. Again, I find myself in the library, where, after giving out books and getting the students settled, I probably have a few of the quietest and least busy moments of the week to write to you.

The succession of accidents, operations and serious illnesses continues at Centro Cristiano. If it had not begun before I came, I might consider myself the Jonah. Our directora is just able to be about again, after a fracture suffered the last of August. Other less serious illnesses among the staff have helped to make some hectic and unforgettable days.

Our daysa are like our pupils: the very best and the very worst are first learned and longest remembered. Each September brings a new crop of young people, undisciplined, for the most part, often poorly prepared, and with no idea of how to study. We are inclined to want to tear our hair as we try to teach Juan to park his chewing gum outside the classroom, María to help herself to the Kleenex provided by the teacher, if she needs it and has forgotten her handkerchief, and all of them to respect school property and the rights and property of others. Although it looks doubtful these first weeks, we hope that these new ones, like others in past years, will, before the end of the course, have learned such things as those mentioned, along with a reasonable amount of arithmetic, grammar, typewriting, and other subjects.

Some of the young people who come for evening classes have never even finished the primary school, and have had few opportunities of any kind. When I seated the members of one class in alphabetical order, one rather uncouth young man found himself beside a pretty señorita. At the next class he appeared freshly washed and shaved, and at the one after that, he was wearing a clean, starched white shirt!

While many of our pupils come from underprivileged homes, this is the first year I have seen a barefoot boy come to register. His class-mates took an interest in him at once, and brought shoes that their brothers had outgrown. With the sacrificial generosity of those who have little themselves, our pupils are taking up a collection to send help to their fellow-countrymen who have lost all they had, in the unprecedented floods at Tampico and other places in Mexico.

As the rains continue, we read of floods in other parts of the country, and adobe buildings collapse even in this usually semi-desert section. We cast anxious eyes at our own walls, and pray that the day may soon come when we can have an adequate and substantial building. I long for a new building every time I am in the library, too. It is a small room, separated from a small study room by a two-foot-thick adobe wall. There is a connecting door at the end. Unless the teacher in charge stands in the doorway she needs a periscope to keep an eye on both rooms at once. Standing in the drafty doorway is apt to bring on a cold. I suggested knocking a hole in the wall between the rooms and putting in a window, but was told that we would weaken the wall too much. Our only hope of improvement is a new building. Meanwhile, I shuttle back and forth between the two rooms, depending on where the greatest amount of noise originates.

We have just learned that the governor's wife plans to visit our day nursery Wednesday morning. She said nothing except a visit from President Ruiz Cortines would keep her away. I told the friend who is arranging the visit that we would take second place to the president!

The other day, in a store, I met one of my pupils who asked me how to say "Jesús" (his name) in English. I explained that it is not the custom among us, as it is here, to give that name to children, but that it is used exclusively as the name of the Son of God. I was reminded of another pupil, who, at a school party, came to me and asked, "Where's Jesus?" He spoke in English, and used the English pronunciation of the name. If he had spoken in Spanish, I would have realized at once that he was inquiring about Jesús A., one of his classmates. Then I got to wondering how many there are, who are looking for Jesus, perhaps without understanding what the unsatisfied longing

in their hearts means. And it came to me with renewed force that our purpose is to help others find Him. May we be true to the trust that is committed unto us.

Cordial greetings to all,

Your missionary friend,

Olive I. Givin

—oOo—

A Modern "Catacomb"

Elena Raya and Rebeca Baltazar.

Two deaconesses, graduates of the Deaconess Training School, work among the Indian villages in the hot country in the State of Morelos. Their work is under the direction of the Women's Missionary Societies of the Methodist Church of Mexico.

Not long ago we had a chance to make a little evangelistic tour to villages near Xoxocotla to carry out the commission of our Lord Jesus, "go tell my brethrem."

First, accompanied by six members of the church, we went to a village an hour and a half away, by burro. One of the brethren went on ahead to invite people to listen to the message of salvation. So when we arrived, there was already a little group of ten people gathered. At first they looked at us suspiciously.

It was inspiring and impressive to hold our service in a ravine outside the village which is very fantastical. It seemed to me like a catacomb of the twentieth century. But God made His presence felt, and they invited us to return and tell them more about Him who came to seek and to save the lost. The second time we went, we again met in the ravine but the third time a family offered to let us meet in their home and even gave us food.

Another village we visited is an hour's walk from the bus line. Here we were well received and found that the people had a great thirst for God. There is no religious work of any kind here and it is a precious opportunity for the Gospel. (We omit the story of how they were well received in two other villages on this trip.)

When we finished our trip we could sing with the Psalmist: "The Lord hath done great things for us; whereof we are glad." We realized anew that He answers prayer, for we had prayed for weeks before the trip that the Lord of the harvest would prepare the field for the sowing ofthe precious seed. Now we continue to pray that it may bear fruit and give us new opportunities to reap in His name....

Once on the bus a man asked me whether I were a teacher. I said no, that I was a missionary of the Methodist Church. He said he had read the Bible and that he liked it as a good book, superior to the works of such wise men as Socrates and Plato but he considered Jesus Christ our Lord as the wisest of all. I asked God to help me make the way clear to this soul, answering him point by point. I emphasized the perfection of the sacrifice of our Lord. He understood and added that otherwise we could not be cleansed from our sins. "Now," he said, "I want to attend some church that will teach me these things." I have not seen him again but trust that some day the seed sown may bear fruit.

There is a man in this church who has always been indifferent to the Gospel. Recently I have been asking the Lord to help me win this soul to Him. His only excuse for not attending is: "Don't think I have forgotten God. I go to Church when my heart prompts me to do so. But when I get home from work I am tired and don't want to go. Moreover, I don't like to make a promise and not keep it." Sometimes he seems to be almost convinced but he resists God.

———oOo———

Around Monterrey

Miss Pauline Willingham has returned from furlough and is again doing rural work near Monterrey.

Muchas Gracias

Encouragement and financial help for our magazine MEXICO has come recently from the following friends to whom we express our sincere thanks: Mrs. Walter B. Symonds, Mrs. Ruth Sweep, Mrs. Mildred Hunt Rowland, and the Misses Zuma S. King, Esther A. Stenken, Daphne Swartz, and Dora L. Ingrum.

Sanatorio Palmore Carries on

Pearl. L. Hall.

The superintendent of this growing institution reviews recent developments.

It was just over a year and a half ago that we moved into our new wings and we have been proudly and happily using them ever since. But, as you know, one thing calls for another, and there were so many calls we hardly knew where to begin. So we began where the clamor was loudest, in the Maternity department. We have put in seven sanitary services that were badly needed, two new patients rooms, a new floor in the nursery, new ceilings and new paint in nearly every room, and rubber linoleum in the corridors and rooms that had wooden floors. We still need six new beds to replace ancient ones, as well as bedside tables, several venetian blinds and new curtains everywhere to complete the renovation.

Next we renovated several old rooms in the building vacated when we moved the patients, and we have a small but nice looking mortuary chapel, a demonstration room for the Nursing Arts teacher, a room for Meditation, and a room ready and partly furnished where soon we hope the hungry can get a snack, a cup of coffee or a coca-cola.

Our entrance corridor or lobby was a sad sight compared to the new buildings; so it has had a complete face lifting, new floor, new ceiling, new lighting fixtures, new paint, and although the chairs and seats aren't new, they do have new cushions. Also, the offices have been done over completely, and not only are they better looking, they are easier to work in.

Next we found that in order to install a new washing machine and extractor we had to enlarge the laundry. This we have done with repairs inside and out, and a coat of whitewash that quite changes the look of things.

The blessed rains that we were so glad to see this year were not altogether an unmixed blessing. The roof of the carpenter shop began to fall in and one wall of the night nurses'

quarters began to fall down. These repairs are now being done, but far from feeling that now everything is finished, we are full of plans for the immediate future, and for the future not so immediate. It has long been our plan to improve our day clinic for our poor patients, and now we have a group of doctors who are enthusiastic about it. We want a new building connected, if possible, with the new wings, and composed of a large waiting room, a room for dressings and injections, and five or six examining rooms where the doctors can give consultations in their specialty. Just where that much money is coming from, we do not know, but our faith is strong that somehow soon we shall accomplish this much needed improvement.

Our field of service has enlarged greatly with the addition of the new wings and in all its aspects the work has increased. We still are greatly in need, and are praying for a dietician, a business manager who would at the same time be preparing himself to take over the administration of the institution, and a social worker. This latter we hope to find here in Mexico.

Our school is limited only by the space we have, and our not so near plans include en addition to the Nurses Home which will just about double our capacity. Our new group of students numbers eighteen, representing seven states and the Federal District. We are graduating thirteen students this year.

In the last issue of MEXICO Miss Kirkpatrick told you the story of the terrible accident near Durango which cost the lives of twelve people, some of them missionaries and some of them students. Of the two survivors, one, Teresa Contreras, a wonderfully Christian young girl, has been brought to our hospital. The lower part of her spine had been crushed and her family and friends had been given no hope that she would ever walk. Our doctors here are not so pessimistic and it is possible that some day Teresa may walk —at least on crutches. I know Teresa would love to have your prayers.

And so we carry on.

———oOo———

Around Chihuahua

Miss Lulu D. Rawls has returned from furlough and is at her post in Sanatorio Palmore.

Miss Irene Nixon is on fulough at her home in Burnet, Texas, where her presence is a great comfort to her aged mother.

Our sympathy is extended to Miss Olivia Dickhaut in the loss of her father who passed away recently.

Colegio Palmore has begun a regular secondary course in addition to the usual commercial course. This necessitates additional class rooms to be provided for by a building program which has already begun in a small way.

Several friends of the work are in Chihuahua for a time: at Centro Social — Miss Mary N. Pearson, Mrs. Loren H. King, and Miss Faithe Richardson; at the Student Home — Misses Ethel Thomas and Maryan Crissey of Harwood School, Aubuquerque, N. M.

Miss Lillie F. Fox, at one time in charge of Centro Social and now residing in Pasadena, is spending time here visting friends.

———oOo———

Hostel Happenings

May B. Seal.

Glimpses of life in the home for girls who attend Colegio Palmore, Chihuahua.

During the vacation when we had masons, plumbers and painters in all parts of the house, a thief entered one morning about seven o'clock. I suppose he thought that if anyone saw him they would think he was a worker. I saw him in time so he didn't get off with much but when I looked in the drawer for a clean handkerchief, it was completely empty. Money in change which I had in the same room was not touched, the electric place and the electric iron were not taken. Apparently he had just begun his work. He did not return. But the Lord works in mysterious ways. This Christians and birthday missionary-minded friends in the States have been sending me handkerchiefs, and I know they were not aware of what happened last summer.

We have had eighty girls enrolled in the home this year. Of course, some have already left and some did not arrive at the beginning, for we do not have room for that many all at once. The parents of two of the girls I had last year said they wanted to give the girls more freedom and so they put them in homes of friends in September. Right after Christmas they brought the girls back here, asking if I would receive them again but did not explain why. I knew, for I had heard rumors. As the girls had behaved well with me before, I accepted them and have had no trouble since they arrived. They have worked right into the ways of the home as if they had not been gone.

On Sunday morning we go to Sunday School and church. In the afternoon we take our siesta and have supper and then retire at the usual hour so that they are fresh for classes on Monday. When it gets warmer and is hot in the house Sunday afternoon we will take them for a walk in the park just before dark.

Saturday is a busy day, for they wash, clean, iron and mend. Then in the evening they have a party or program among themselves. Sometimes I give them sodas and cookies. They elect a queen and crown her, they sing and recite. They make their own scenery or use something improvised. For example, if they need a microphone, they use a broom.

Of course, some of them study well and some not so well but where do we not find the human race like that? We provide a place for them to develop and by so doing hope to help in the formation of a better and more capable womanhood for the country of Mexico.

Battle for Prayer

Said a servant who works in a wealthy home: I never have a minute to myself; so I find it hard to pray. One evening after I had finished every detail of my work, I knelt in my room to pray. Just then I heard my mistress calling. For once, I decided not to answer but remained on my knees in prayer. She came to my room, looked in, and then tiptoed away. Since then it has been easier to get time to pray.

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Battle for Prayer

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Pastor te Bendigo

Pastor, te bendigo
por lo que me das;
si nada me das,
también te bendigo.
Te sigo riendo
si entre rosas vas;
si vas entre cardos,
y zarzas te sigo.
Contigo en lo menos,
contigo en lo más;
y siempre contigo.

Amado Nervo

Shepperd, I Bless Thee

(translation)

Shepherd, I bless Thee.
For what Thou dost give me
And if nothing Thou givest,
Still do I bless Thee.
I follow Thee smiling
When Thou walkest 'mid
(roses;
Midst thistles and brambles
Still do I follow.
With Thee for poorer,
With Thee for richer,
Always I'm with Thee.

MEXICO

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MEXICO

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Margaret Ross Miller

George R. Miller

Friends of Bishop and Mrs. Miller in Mexico sympathize deeply with him in his recent great loss. We reproduce in full the tribute of Bishop Miller to his wife which he sent out shortly after her death.

Margaret Ross was born in San Francisco, May 31, 1870. Her parents, Henry Ross and Margaret Ryce Ross, came from Scotland by different routes, met in San Francisco, were married there. Other relatives followed to California. Henry Ross took his family to Fresno where Margaret attended her first Sunday School at the former South Methodist Church, now St. Paul's Church. After a short time at Wildflower, Henry Ross homesteaded 640 acres of good government land one mile south of the present town of Parlier. Three brothers and one sister joined Margaret in the Ross family. The children attended public schools and the Presbyterian Church at Selma six miles away. Henry Ross was an energetic, thrifty Scot, and he built the best house in the neighborhood. He acquired a large herd of sheep and cultivated his broad acres with good results. The Ross farm was noted for a four-board fence surrounding the mile-square land.

About 1889 Henry Ross died, leaving many affairs in the capable hands of Mrs. Ross and Margaret, the oldest child. Difficult years followed. Public schools were still limited in quality, and Mrs. Ross with Scotch love of good education moved the family to San Jose where all attended good schools. Margaret became a student at the College of Pacific, later at Stanford University.

In 1892 George Amos Miller, then a student at Standford University, visited the Ross family in San Jose. For various

reasons, the Miller and Ross families, while living not far apart in Fresno County, had not been closely associated, and George and Margaret had never met. When they did meet, it was a case of mutual attraction at first sight and within two weeks the two knew that they wanted to spend their lives together. Marriage followed two years later. After a two year interval at Y. M. C. A. service in San Diego, membership in the Southern California Conference of the former Methodist Episcopal Church located them at Hanford in the pastorate of a small church. A daughter, Marian, had been born in San Diego, and her sister, Evelyn, arrived at Hanford. Difficult years followed and Margaret toiled in home, church, and community.

In September, 1900, the appointment was to First Church, Fresno. Fire destroyed the old building. Rev. Martin Miller, father of George Miller, had founded the Fresno Church in 1891. His pioneer ministry had founded churches at Fresno, Selma, Del Rey and Parlier. After the Fresno fire he dedicated the new church there. Margaret was very active. During the four years in Fresno the missionary idea was increasing its hold upon the minds of both Margaret and George. Two years in the Philippines resulted with a pastorate in Central Church, Manila, and Superintencey of the Pampanga District. In Manilo Margaret organized a large class of American soldiers, carried on active work among the American women and took part in an anti-gambling crusade that closed the cockpits throughout a large section of Luzon.

This may be a good time to say that Margaret made a missionary of me. I had given the matter no thought till she suggested that we might find needy fields where leaders were few in comparison with home conditions. Health problems drove us back to California where, during eight years of pastoral service, Margaret carried her triple responsibilities in home church and community.

Our older daughter, Marian, left us at the age of fifteen while we were living in San Jose, California. The memories of her beautiful and talented life have abided with us through the years. Central Church in San Jose, Costa Rica, stands as a Memorial to her.

In 1916 Bishop Oldham sent us to Panama, financed by the California Conference Epworth Leagues. The missionary germ at last took control of our lives. Margaret had a major part in

the decision to go to Panama, and there she did a leading work as house-mother to the mission family, and as a trainer of native teachers and workers.

The Costa Rica Mission was founded in 1917 at a time when no church of any denomination had started missionary work in that beautiful country. The new Mission got off to a good start, but fell into difficulties due to poor native leadership. In 1919 I was called to the States to take part in the great Centenary Campaign. Difficulties arose in Costa Rica. Margaret went there and stayed several months, during which she literally saved the Mission from disintegration.

In 1919 we were transferred to South America. The appointment was as area executive secretary to lead the follow-up of the Centenary in South America. A vast field of need and possible service opened before us. Soon Margaret visited many churches and found small, struggling equivalents of the old-time Ladies' Aid Societies in the States. The pastor usually led the meetings and did most of the talking. The women earned a little money by hard work and turned it over to the men of the church to spend. The women of the churches were reorganized much after the pattern of the present Women's Society of Christian Service, and that was years before Unification of the three Methodisms. Margaret traveled far and wide by every possible mode of conveyance, held meetings, taught classes, and set up the new organization with three departments. She wrote books for the study section of the new societies, led annual conventions of women, carried new life and enthusiasm everywhere and brought a new era to Chilean churches. Pastors everywhere were warmly appreciative of the new movement and supported the work. In remote churches illiteracy prevailed among many underprivileged women, and everywhere these women were learning to read in order to keep up with the classes. Many pastors for the first time discovered that Christian women could do something more than work and listen. All this was in Spanish, which added to the hard work necessary to success.

Later we moved to Argentina, and Margaret organized the Methodist women of that country and Uruguay on the same general plan that had been set up in Chile. She followed this with similar work in Peru, Panama and Costa Rica. In these countries she is regarded in all the churches as the founder

and organizer of the new vigorous and successful work among Methodist women, who still write letters of appreciation and affection.

In 1924 we moved to Mexico City. Episcopal supervision of the work in Mexico, Costa Rica, Panama, Peru and Bolivia meant long absences from home, leaving major responsibilities heavy upon Margaret who remained in Mexico and organized the work among the women of our growing churches. She traveled long distances by all manner of conveyances, often horseback or ox-cart, visited far and wide and selected highly capable Mexican women as leaders in the work. Her travels and labors make a story like the Acts of the Apostles. New life and progress came to the Mexican churches, resulting in the doubling of membership and activity in the years since then. Her cordial, friendly personality made her greatly beloved from the Rio Grande to the Straits of Magellan in all our Spanish speaking Methodist churches. On the basis of her leadership and experience she wrote "Women Under the Southern Cross", the 1936 mission study book for eighteen cooperating denominations.

Margaret rendered outstanding service in many ways throughout her long life. She made a missionary of me, also a father, and her unusual social talents made up for my own lack of social grace and skill. In any situation, she always knew what to do and say. Official assignments drove us over wide fields and brought contacts with widely different kinds of people, but she never made a slip in personal relations, and she accepted every location and task as a wider opportunity to render more service to more human beings.

It is now nearly sixty-three years since we began to plan our lives on a basis of fellow service which led us on long journeys to far fields and great opportunities. As I look back across the years, the memory of her able help and achievements in her own name stands out as an abiding benediction. As a teacher, she inspired others to better living and service. As a public speaker she was deliberate, accurate and informing. As a leader, she always kept in the background while she gave others the vision and training for active direction of the work. As a friend and companion, she was greatly beloved by multitudes in many lands. I thank God for the sixty years together and for all she did with, for, and to me. Never once did she embarrass me, or the situation, by any word or act

About a dozen years ago Margaret's health began to fail. What at first seemed to be minor complaints, gradually increased in severity, till hospitalization became necessary. She grew weaker and weaker, till the end brought release, and she went to join our older daughter who left us forty-four years ago. About the last intelligible words that she spoke were, "I am praying for you, for all of you." Her life of loving service in itself constituted a prayer through the years. Her memory remains in many lands as an incense of loving devotion and consecrated service.

"Evening sun, descending,
Teach me when life is ending.
Night shall pass, and I, like you,
Shall rise again where life is new.
Teach me, sun descending.

Anniversary Service

Milton C. Davis

Dr. Davis is closely related to the work of this important church.

Sunday, November 6, 1955, was enthusiastically celebrated by the congregation of Trinity Methodist Church in Monterrey as the sixtieth anniversary of the inauguration of the present church building in 1895.

Due to a project announced by the city government, Escobedo Street which bounds the church property on the west, is to be widened and a few feet of the ground on which the building stands will be included in the street. Plans are, therefore, being made for the construction of a new building.

A larger place of worship is also required by the needs of the congregation which now numbers more than 1600 members. The leaders of the educational work of the church have felt keenly the limitations arising from the insufficient facilities now available.

At the anniversary service, held Sunday morning November 6 and conducted by the pastor, Rev. Raúl Ríos, there were in the congregation three persons who were members in 1895: Dr. Andrés Osuna, Dr. Marcos de la Garza, and Señorita Juanita

Treviño. These members were introduced with appropiate remarks by the pastor, who gave the anniversary message on the text, "The House of God the Gate of Heaven."

After the sermon new members were received. A goal of 60 had been set for the anniversary service. That was the number of members in full communion when the present building was inaugurated 60 years ago. In this part of the service the pastor was assisted by Rev. Gómez Bernal, Superintendent of the Eastern District of the Border Annual Conference. Sixty new members were received by baptism and eighteen on profession of faith.

After the close of the service the members of the congregation went to the Social Center a few blocks away where they were invited to partake of a dinner prepared and served by the staff of the institution and the ladies of the church. At the dinner a voluntary offering was made which amounted to 4000 pesos, to be added to the funds available for the construction of the new building.

When the plans for erecting a new church building were completed, the cost was estimated at $ 250,000 pesos. The local congregation undertook to raise $ 250,000 pesos of this amount and that goal has been reached, although it was a very difficult task. Great encouragement has come with the information recently received to the effect that $ 50,000 dollars from the 1955 Week of Dedication offering will be devoted to this enterprise.

At the evening service Dr. Andrés Osuna gave an interesting historical review of the origin and growth of the congregation. Medals of honor were presented to Dr. Osuna and the two others were members of the church at the time when the present church building was inaugurated, and a bouquet of gladiolas was presented to Mrs. Manuel Treviño who was the bride at the first wedding ceremony solemnized in the present building.

Monterrey has grown rapidly during recent years in number of inhabitants and in importance as a commercial and industrial center in northern Mexico, and this growth bids fair to continue. Our church with a membership of 1690 is seeking to respond to the needs and opportunities for Christian service presented by these growing resources.

Cortazar Carries On

Mamie Baird

News from a unique rural center.

O COME, LET US ADORE HIM, JESUS OUR KING! We have sung it already at our first Christmas program, given October 28, up in the mountains in La Minilla. As they have no school there, we chose the last two weeks of October for our Vacation School. Then we decided to have a Christmas program, even if it was two months early. Very few of these people come down to our program in Cortazar; so it was the very first Christmas program for more than half of the children. The family where we held the classes, outside most of the time, cleaned out the building where they stored their grain; Librada, our Mexican deaconess, and the local children decorated it with bells and stars that they had made in their classes, moss and other things that they found in the woods nearby.

We had expected to have a "will-do" tree, as it is very difficult to get a real Christmas tree; but one of the men went scouting and came back with a tree that, altho belonging to another family of trees, bore a remarkable resemblance to a real Christmas tree. It was duly decorated with local materials and was really lovely. When the dolls were hung in the tree and the toy trucks placed around it, it was as beautiful a tree as one could want.

The finest happening of all was that a big family (about 12), relatives of the family where we held the program, came to enjoy it with us. The homes of the evangelical people in this village have been proscribed by the local priest, consequently few people enter their homes. We had been informed beforehand that probably two persons would come and they begged us not to show the slides until they came. We waited. The D. V. B. S. program was over. We sang. Still no outsiders came. Finally I decided to begin with the slides; I could show them again if they came. Standard procedure in Mexican villages: about half thru with the first showing there was a commotion, —the first group had arrived. We finished the set, singing apropriate Christmas hymns while the pictures were on the screen. Then we began again. Not quite half thru and

another commotion — someone had gone for the married daughter. So what — we showed the pictures again. Then while I was changing to the film-slide Librada and the children sang almost all of the hymns that the children knew. We pray that the seed sown in that simple program may bear fruit. Just now we are rejoicing that the first barrier has been broken.

A word about our Vacation School. Librada held the classes with the children who varied in age from 5 to past 15, with a total attendance of 16. **Most** of the time she had **most** of the children in the regular class session held wherever she could get them together either in the morning or afternoon. Handwork was done in odd moments. The work done was the more remarkable because none of the children could read fluently. The oldest girl present and two of her cousins could spell out a few words. By the time we left they had made good progress. I worked with the children teaching them to read and write. You can't expect too much progress in ten days. The children did better in writing than in reading, but when we go again we will begin where we left off and in due time they will learn to read. I also worked with the women, most of whom cannot read either. I taught them Bible verses which we reviewed in our public services. We also had two cooking classes; hot cakes and cookies baked not in an oven but on their Mexican griddle. They were good, too, except the burnt ones.

More people have visited Cortazar this year than ever before. We enjoyed their company and were glad they could learn something first hand about the work in this part of the Lord's kingdom. As a result of one of these visits the circuit received a fine bicycle for the pastor's use. We all thank the ladies of the Xenia church for this fine gift.

With a pastor in charge of the circuit, Librada and I have had less preaching services. Together we have charge of the Sunday in Suchitlán. She has an ungraded class in La Colonia Sunday afternoon while I have the Junior League in Cortazar. We now have 22 children in the Junior League with an average attendance of 16. All over 12 years old were promoted to the Intermediate League; so the Junior League is made up of the 4 to 11 year olds. They very proudly gave five pesos to the Bible Society and have another five pesos ready for the National Missionary Society; this in addition to their regular church

pledge. We feel they are making progress. About half of these children come from now evangelical homes.

The Women's Society in Cortazar has not been as active as in other years. It is also difficult to have regular attendance in Suchitlán. Both Societies have helped generously with the missionary work of the Women's Federation. The Society in Cortazar has maintained its Friday morning Prayer Circle throughout the year.

We have again had a dressmaking class in La Colonia. Suchitlán clamors for a class and I can only say, "Perhaps, next year." The sewing machines in both villages are popular with the women. Knitting classes are well attended as the days grow colder. The traveling Libraries are showing signs of wear and must soon be replaced. Medical care for children is always necessary. We use quantities of vitamin and mineral tablets each year .N ext year our young student nurse graduates and returns to re-open our Clinic.

Several of our young people graduate this year; one girl from Secondary in Puebla, one from the Normal School. The pre-theolog graduates from Secondary and the young man who was our pastor for two years graduates from the Seminary. We certainly thank God for these prepared young people and pray that they may be used in His service. Our thanks to you who have helped them. Carolina is doing well with her music again this year. She has one more year in Secondary, then wants to enter nurse training.

——oOo——

Hazel McAllister

The friends of Hazel McAllister who enjoyed her visit to Mexico last summer were shocked to hear of her recent death. Miss McAllister was a teacher in our Puebla Normal some years ago. Since leaving missionary work she had continued her interest and personal help and contacts with those whom she had served while here. Our deep sympathy goes out to those who were close to her.

Annual Conference

The Annual Conference of central Mexico met in Puebla from January 10 to 15, 1956, under the efficient presidency of Rev. Rolando Zapata O., Bishop of the Methodist Church of Mexico.

The Central Conference subscribed 47,000 pesos ($ 3760 dollars) to the Mexican Missionary Society for 1956, the major part of which is used to pay the salaries of rural pastors.

Two of the noon devotional messages were given by Dr. Paul Galloway, formerly pastor of First Church, Tulsa, Okla.

One minister was ordained as deacon and one as elder. Four probationers were consecrated as deaconesses.

Material needs reported included a near epidemic of roofs about to fall in on congregations, while at Alamo, in the State of Veracruz, the church itself had disappeared during the hurricanes and floods of September 1955. The members there, having lost their crops, are too poor to roof the church they are rebuilding and cannot construct a room for the pastor to live in.

The pastor who visits remote Jiliapan, reached only on foot or by mule six hours from the Laredo highway, was caught in a canyon by one of the hurricane floods and survived only by lashing himself to a tree where he remained all night.

The brethren in La Luz, Gto., with a young deaconess as pastor, repaired and beautified their church which is already too small for the congregation. A robed choir, a Junior League of 55, and the reception of 24 probationers and 15 members in full connection indicate the life stirring in that isolated group of 250 members.

The Conference was preceded by the annual meeting of the Women's Missionary Societies of the Methodist Church of Mexico of which Mrs. Ana Romero L. is president. Some 80 local societies had raised $ 1600 dollars during 1955 for the support of their domestic and foreign missionary projects.

—oOo—

When Roses and Violets get Together ...

Asunción A. de Reyes

Mrs. Reyes, widow of a minister, is a seasoned worker, a deaconess in the Border Conference and a member of the staff of the Social Center.

When roses and violets get together they make a beautiful bouquet which with its fragance and perfume changes the atmosphere of any place where it may be put.

Such is the case with Christian women. When they get together their ideals and ways of service, inspired in their divine Savior Jesus, make a deep impression on the life of those whom they come in contact with.

Their goal is: to know Him and make Him known. To know Jesus is to love Him and accept Him as a personal Savior and devote one's complete self to His service. To make Him known to others is to be able to express in facts of every day living the experience of a child of God who depends entirely on Him.

During the second week of January of the present year the women of the Central Annual Conference of the Methodist Church of Mexico met as the Federation of Womens' Missionary Societies to celebrate the Twenty-fifth Anniversary of their organization, that is, to bring to memory the beginning of their work.

It was a glorious feeling to compare the small beginning with the large movement of today. There was a representative of the Federation of the Border Conference who brought a report of the women's work in the North. Both Federations have kept their enthusiasm and loyalty to obtain their different accepted goals.

As we look back twenty-five years, we can see our beloved missionary, Miss Esther Case, bringing together nine small groups of women to form the Border Federation which has worked steadily ahead, until now there is a societly in almost every pastoral charge; the same or a simliar thing happened in the Central Federation and it was Mrs. Margaret Miller who began the work there.

At first we worked as separate groups and all the benefits were for ourselves, but as soon as we united into a Federation we began doing missionary work. That meant to give to others and to help other countries. Our vision was broadened and in giving we received the real joy of knowing we could do service in the name of our Lord.

Our sisters from the United States helped us and taught us through the churches, and through the schools, by living with us, how we could become Christians, too. I will speak for myself. I came to a mission school to learn the English language. Very soon I realized that when the love of Christ is in our hearts, it can be expressed more easily in deeds than in words. We can be Christians in action, and that is what Missionary Societies are.

When Christian women get together to make a recollection of what has been in the past, what can be in the present, and what possibilities they have for the future in order to fulfil the holy commandment, "And ye shall be witnesses unto me, both in Jerusalem and all Judea, and in Samaria, and unto the uttermost part of the earth," they become aware of the fact that true religion has four phases: to worship, to love, to work and to serve Him.

We worship our Lord by loving our fellow men as much as we love ourselves. We worship our Lord by working in behalf of those who need our help. We worship our Lord by serving, and serving with joy, wherever we are and wherever we can.

This we did in the beginning. Maybe we failed in some respects but we were willing to learn from our failures how to obtain success. This we are doing at present, trying to avoid what experience has taught us is not worthy of the children of God. This we will do in the future, with an open mind and an open heart to attain the best for our Lord and those around us.

At present we have a monthly paper that carries Christian literature into many homes.

We have several deaconesses who give full time service in school, in church and in rural mission fields. We have voluntary workers who do evangelistic work in rural mission fields. We have a well developed plan of work which reaches diffferent

areas of life spiritual, missionary, social and home life. We work with children, young people, and adults. In the North we have a Social Center for the benefit of many and, in Mexico City, there is a Home or Hostel for the benefit of the young people who come to the great city to study.

To the support of these aspects of the work goes the money that all the women of the Societies give, but the main thing is the never failing support we receive from the everlasting fountain of divine power, our Lord, who said: "I am with you always, even unto the end of the world."

—oOo—

Mission Accomplished

Elizabeth H. de López

Excerpts from the annual report which Mrs. López presented as President of the Federation of Women's Missionary Societies of the Border Conference.

Unexpectedly my husband found that he needed to go to the State of Sinaloa on business and invited me to accompany him. At once I saw that God was giving me the opportunity of realizing a dream I had given up as dead. I accepted, but with the condition that we should stop in each place where our Federation has work in order to visit our field. My husband, always willing to comply with my wishes, consented and we set out in our car, telegraphing ahead to the Societies the day and hour when we would visit them.

On December second we visited Agua Prieta in the State of Sonora. The women were expecting me and we had a beautiful service that evening in spite of the inclement weather. All of us were happy to get acquainted and they promised to work more actively. Next day we visited Nogales in the afternoon and Magdalena in the evening. The Nogales Society was discouraged and inactive but now it has entered upon a new period of activity under the presidency of a woman who is well prepared and who loves the Lord.

In Magdalena the Society is small but I encouraged them to undertake larger things for the Lord... In Guaymas I got one woman to join our Federation as an honorary member after

explaining to her what our work is. I left her a Blessing Box for her contributions and she asked for two more, one for a neighbor and another for her married son. What we need in Guaymas is a pastor, and several members in our Church are asking for one.

In Santa Ana we thought of leaving our car in order to visit Cananea since we had been informed that the road was in bad condition. But, being Sunday, no bus service would be available until afternoon; so my husband risked making the trip by car and God took us through. We had a splendid service at night. I gave a message and presented the work of our Federation. Everything had been so well prepared that there was a good attendance, not only of the women but of all the Church and even of unconverted people as well. Next day we returned to Santa Ana where I met with the women in the afternoon. The Society is small but enthusiastic and ready to cooperate.

From there we went on to Cananea where the Society was expecting us. Members of the Church had met to pray and sing until we arrived. How God cared for us as we drove to a place where we had never been and night overtook us in the mountains! Once again the Lord gave me the opportunity of presenting a message and the work of the Federation, encouraging the women to surpass their previous records of activities. I met the president of another group which meets in a distant neighborhood of Cananea and next day we went to visit her leaving her instructions for the work. They had not been with us the night before because of the very cold weather. On my trip I left literature and Blessing Boxes in each Society.

The evening we arrived in Piedras Negras I visited that Society and, as on other occasions, gave a message and presented the work of our Federation. We gave the women time to ask questions which gave them a better understanding of the work...

As you see, I have traveled more than 2800 miles in the work of the Federation. What we spent on gas and oil as well as hotels and meals I donate to the Federation as an offering of gratitude for all that God has done for me.

GRATITUDE

We are always surprised and grateful for the gifts which come from the good friends of our little magazine "Mexico". This time we want to thank the following persons for their generosity: Mrs. A. C. Crowle, Dr. J. P. Hauser, Miss Naomi Lisle, Rev. and Mrs. R. A. Carhart, Mrs. Marie Linden, Mrs. Grace T. Yépez, Mrs. Sarah O. Murillo, and Miss Zenayda E. Manzano.

———oOo———

Centro Cristiano, Apartado 50
Chihuahua, Chih., México
February 28, 1956

Dear Peggy Ann,

A few hyacinths are blooming in our garden, dust-laden spring winds are finding all the cracks and crevices in our ninety-three-year-old building, our new missionary says the nights are "two-blanket cold" instead of "four-blanket" and still I haven't written to tell you about our Christmas

One of our adult pupils (in his sixties) came to the program, and stayed until the end, although he had told his sister he would be home early. He said it was the nicest of all the Christmas programs he has seen at Centro Cristiano. One of the teachers, with the help of some artistically inclined pupils, made a background picture, with colored chalk, on strips of wrapping paper pasted together, and put it up on the wall behind the platform. It showed the Wise Men, guided by the Star, approaching the city to worship the Babe of Bethlehem. Then, while the pupils sang appropriate carols they had practiced, sheherds, Wise Men, and other groups, appeared on the scene. One of the teachers recited the corresponding passages of Scripture.

Then the pupils had prepared a short dramatization, which they did very well, although they couldn't quite conceal their

amusement at each other's appearance, and sometimes a slight smile, or a twinkle in the eye, would accompany a very sad or serious statement by one of the actors.

The children of the day nursery had their program and party, too. They listened attentively while a young deaconess told the Christmas story, with the aid of a flannelgraph. Afterwards they received gifts, and had their "piñata". On their behalf, we thank all those friends who helped make Christmas a happier time for these little folks.

As in other years, our pupils, for weeks before Christmas, had been collecting money so as to be able to do something for others less fortunate. This year they bought clothing, candy, apples, etc., for the boys in a rehabilitation school, which is inadequately supported. Several of the teachers and pupils went to the school to visit and present the gifts. The director asked us to come again, as these gestures of good-will, from other young people, mean much to his charges.

Now we are in the final month of the second quarter, and busy with school work, of course. We wonder sometimes, how much we accomplish. However, the other day, Miss Richardson said, "Any time you want to give me your third-year class, I'll take it. I just love those pupils." She had the class a few times, when I was ill. The teachers don't speak so highly of the first-year pupils —yet— but maybe after we put in a couple more years' work and love on them, they will be just as nice as the third-year pupils are now. After all it is the long-range results that count. We can only do our best, and leave the outcome with the Father who loves all His children. And as we pray for our pupils, we pray for ourselves, that He will help us all to learn and grow in the school of life.

Cordial greetings to all,

Your missionary friend,

Olive I. Givin

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Miss Mamie Baird, Ignacio Ramirez

DURANGO, DGO:

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Miss Mary Fitzpatrick, Juárez 200 N.

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Miss Anne Deavours

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Mr. and Mrs. Arthur Chaffee, A[illegible]s
Miss Iva Connor, Mariano Esco[illegible]ona 17
Mr. and Mrs. John L. Groves, on f[illegible]
Mr. and Mrs. Claude R. Kellogg, [illegible] Bis
Miss Jean Lewis, Mariano Escobe[illegible]na 17
Mr. and Mrs. Wesley Matzigkeit [illegible]7 Bis
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Miss Lucile Vail, 229 Maine Ave., Long Bea[illegible]alif.

Centro Cristiano Chikunjata

MEXICO

Vol. 46 April - June, 1956 No. 2

¡GOD CAN!

JEREMIAH 32:27

"Let us lift up our heart with our hands unto God in the heavens"

[Lamentations 3:41]

MEXICO

THE ORGAN OF THE METHODIST CHURCH
OF MEXICO
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Ruth V. Warner, Editor
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Miss Olive I. Givin, Dr. Milton C. Davis

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MEXICO

Vol. 46 April - June, 1956 No. 2

After Thirty Years

Nettella Loy Hinshaw

A former educational missionary in Mexico City takes a new look at Mexico, this time from the Chihuahua angle...

Returning to Mexico after thirty-two years in the United States, one finds a lot of surprises and changes for the better.

To be sure, this northern part of the country always has been different from that about Mexico City, but what first of all attracts the attention of one who used to know the Mexico of old, is the improved appearance of the people: fewer women are wearing "rebozos". Girls seem to be going and coming on the streets much more independently. Their clothes and hair-styles are much the same as are seen on the other side of the Rio Grande. Beauty shops do a splendid business, bringing about the permanent wave on all alike. Working men, who comprise a large of the bus crowd, are better dressed than formerly. One scarcely sees a beggar on the street, and it is evident that something has been done to discourage the practice of begging.

The beggars used to present some of the most unpleasant sights as one walked along. Now a sign posted in the post office, where everyone may read, warns: "Do not give alms unless you are positive they will be a benefit."

That automobiles and trucks have come to take precedence over horse-draw vehicles, is something that could have only been anticipated thirty years ago. However, at this time, at least in the city, one seldom sees laden burros, and only a few wagons drawn by horses. Marked numbers of bicycles have come into use, and the way they weave around amidst the traffic tends to give an auto driver nervous prostration. A recent tourist would not drive his car at night, at all. On acount of these, and unwitting pedestrians, speed is much decreased. Pavement on highways and city streets is a common convenience.

Out in the country the people look so much better than formely. When seen walking on a Sunday afternoon, they are dressed as up-to-date as many of the town people. How they do enjov walking,in couples, or in families; often jeopardizing their lives since roads are narrow and automobiles do crowd by.

To me it is something new to find so many Mexican canned foods on the market. I do not know how long this has been true, but it used to be that all of the canned goods consumed came from the States, if we felt like paying the price occasionally.

The advance in manufactured products in general, is most noticeable and things are proudly marked "Hecho en México". Many United States concerns have established factories down here also, but their products are still "Hecho en México".

The nearby Pepsi-Cola plant, with its truckloads of bottles going out every, day helps bear out the report that they drink more Cola down here than in the States. I am sure that I never saw so many little places advertising Coca-Cola and Pepsi-Cola as there are in this city and in small towns round about.

The extensive use of radios was a luxury we used to hear about from our friends at home. Now one can have a portable radio and plug in wherever there is electricity. Here in Chihuahua we can get NBC broadcasts from San Antonio and other Texas or Oklahoma stations. I am told that KFI-Los Angeles is available after midnight. No television has reached this part of Mexico, but I understand that they have it in Mexico City.

I am sorry to say that the postal system still has much to be desired. Many pieces of mail are lost between the United States and Mexican destinations.

Our mission centers are very encouraging, and that in spite of the fact that we have fewer missionaries in Mexico and are not allowed to have any foreign ministers. This goes to show that the ground work which had been laid by our former workers, has born splendid fruit in the lives of men and women, who with true Christian spirit and zeal for the advancemet of God's kingdom, are dedicated to His service. It is a heartening experience to find the names of former students among the leaders of today. While we miss those who, having finished their work, have passed on to their heavenly reward, we see that their teachings live on, and how we enjoy singing the many hymns left us by such men as Epigmenio Velasco and Dr. Vicente Mendoza.

In our church there are more women than formerly. The crowd is more prosperous looking and the pastor is supported by his congregation. Just now the church is in the midst of a campaign for raising funds to construct adequate Sunday School and nursery accommodations. Friends in the U. S. A. could do no better than to assist in this project in whatever amount they can.

The Sanatorio Palmore is located in a strategic spot, Chihuahua being a center of tourist travel on the highway to Mexico City. It serves all types of people, including some from the United States. The staff is composed of splendid Mexican doctors, graduate nurses, and four American missionary nurses, assited by the student nurses who are in training, at present forty-five. Equipped with one rundred beds, it maintains a first-class starndard of hospital service.

Buildings occupied by the large boarding department of our Colegio Palmore (1500 students) and those commonly called

"Christian Social Center", have recently had some much needed additions to their structures, but if our friends could see what yet needs to be attended to, they would admire the courage of the workers who are neverthelesss holding forth, hoping for better conditions to be provided.

All of this goes to show that there is no standing still: everything points toward growth.

There is definite need for more young workers to be sent here to become integrated into the work of the different Methodist centers.

Our institutions need support from the "Home Base", and the only way by which it will be forthcoming, is to have the viewpoint presented by workers who can understad both sides of the situation, that is, the emergencies to be met here and the many demands that are always being brought to the attention of our Mission Board in the States.

Our representatives are definitely the people who continue to be the best promoters of good-will toward the United States. Increased frindship between these two countries is ever a valuable consideration for both.

Let us hope and pray that the next thirty years may see even greater advance in the contribution of Methodism toward the "more abundant life" of our Mexican brothers.

—— oOo ——

The Uniqueness of Christ

Bishop J. W. Pickett

In this year of 1956 when India celebrates the centennial of the founding of Methodist work there by William Butler, Mexico recognizes a special bond in the Gospel which links us to that land, for it was Bishop Butler who later opened Methodist work in Mexico. From the special centennial number of INDIAN WITNESS we take this message from one of India's four Methodist Bishops.

That Christ Jesus is unique is a central belief of all His disciples. Admirers who don't recognize His uniqueness don't, with rarest exceptions, claim to be His disciples. He claimed to be unique and did so in such uncompromising words that one cannot recognize him as good and wise and at the same time deny His uniqueness. He said, "I am The Way, The Truth and The Life"-- not truth or adhering to truth and proclaiming only truth but, The Truth, or Truth Incarnate, and The Life: not the best life but, The Life.

The recognition of His uniqueness demands proclamation. To know that He is unique and not to proclaim that fact is to fail Him. How can the Truth be kept to oneself? How can one be a disciple of Jesus, recognizing His nature, without wishing that others may possess The Truth?

Our Lord encountered opposition to His claims. Many of those who heard Him, although they recognize that He spoke with authority as no one else had spoken, yet hesitated to accept His claim. They persecuted Him, they conspired against Him and they eventually caused Him to be crucified. He warned His disciples that they would be persecuted and that they should not expect that their acceptance and proclamation of His claim would be allowed without protest. He warned them that they would be mistreated but He commanded them to preach what He had preached, to teach what He had taugth and to serve men in the way that He found it necessary to serve them.

When the Christian is told that he should live a Christian life without proclaiming the origin of that life, he is told to do

the impossible. Since proclaiming the Truth is an essential part of the Christian life, a man cannot live that life and ignore the Evangel or fail to share it with others.

The world finds it difficult to distinguish between proclaiming the uniqueness of Christ and engaging in proselytism. Jesus, however,warned against proselytism at the same time that He proclaimed and confirmed the Gospel. One doesn't serve Him by giving the Christian name to people who don't acknowledge Him as Lord and Saviour. There is no sanction in the words of Christ for a policy of enlarging the number of professed disciples by reducing the demands of discipleship. He limited the number of His disciples in the first instance very severely and never lowered His standards in order to increase the number of His followers. Our obligation today is to preach His Gospel faithfully as a whole and to recruit disciples, calling upon them to believe His message, acknowledge His Lordship and surrender to His rule, depending in Him fully for eternal salvation.

¡Vaya con Dios!

Jo Ann Chaffee

Mrs. Arthur Chaffee, whose husband continues our agricultural work, writes about its founder.

The two men embraced, in the Mexican fashion. Tears poured down the face of the old farmer, citizen of Teotlaltzingo, Puebla. "You have been so good to us" he cried to the white-haired American who stood with him there on a Sunday morning not long ago.

For Claude R. Kellogg, agricultural missionary in Mexico for fifteen years, had come to say goodbye to his friends in Teotlalzingo. Here he had worked for many years, helping Don Pedro, Don Fidencio and many others with their chickens, corn and fruit trees. He and come from far away over the mountains to be their friend. Some had joined the little Methodist church

there because they learned of the love of Christ through him. Now they were reluctant to let him go.

And not only in Teotlaltzingo were there people who were sorry to see the Kelloggs leave. In other villages and in the Centro Evangélico Unido (the Union Seminary in Mexico City), there were many others. But the time had come for retirement, and so the Kelloggs left for California on April 18. They have since arrived there safely and settled down for a while in Palmdale.

But let's start at the beginning and trace some of the important happenings in the interesting life these two friends of ours have led. Mr. Kellogg is a Minnesotan from Minneapolis by birth: Mrs. Kellogg was born in Honey Grove, Texas. Both attended the University of Denver and obtained B.A. degrees. (Mr. Kellogg followed this up with an M.A. from the University of Wisconsin in 1917 and also a year of study at Harvard University in 1926.)

Mr. Kellogg had decided early in his college days that he wanted to be a scientist--a biologist and entomologist, to be more exact. But while he was still in the University, he heard a talk by a returned missionary from Africa. This missionary described the life of the Pygmies in Africa. Mr. Kellogg became much interested and wanted to go there to work among them. But the way did not open. He was offered a position as teacher and director of a boys' school in India, but still this did not seem the rigth place. Then came the chance to go to China to teach, and this was "the right place." Here he could use his scientific training where it would do the most good--dedicated in Christian service.

Mr. Kellogg met Mary Lee Crow there on the Denver campus, too, and in December, 1910; they were married. In January of 1911, the newleyweds arrived in Foochow, in the southeastern part of China. Mr. Kellogg taught biology in an Anglo-Chinese high school and junior college for a while, then

was asked to organize the Departament of Zoology at Fukien Christian University in Foochow. There he carried on full-time teaching and began to do extension teaching in the nearby villages. And too, he started an agricultural experiment station which ceased to function only when the Japanese invasion came.

In the experiment station Mr. Kellogg and his co-workers developed selected rice seed that gave thirty percent more rice than the unselectad. They worked with silkworms and prepared disease free eggs for the farmers. And too, Mr. Kellogg studied Chinese bees, wrote articles for apiculture journals, lectured in government schools, made surverys for the provincial government and cooperated with government insect control programs. Somehow too, he found time to write popular articles on the aboriginal peoples of his part of China!

In 1939, the Kelloggs were in the States on furlough. But when the time came to obtain a visa, the United States was involved in the war and the State Department would not issue a passport for them to return. In this uncertain interim, Mr. Kellogg, being always a scholar, studied at the university of Southern California and also at the University of California. At the latter school he did research on honey bees in the Department of Entomology and later was asked to stay on there.

But the call came again--from the other side of the border this time. Once again the Kellogg packed their bags. They settled in Mexico City in August, 1941. Since Mr. Kellogg was the first Methodist agricultural missionary to come to Mexico, there was much pioneering and experimenting to do.

Before long he was teaching courses in various phases of agriculture to United Evangelical Center students destined to be rural pastors, helping them develop a sympathy and understanding of the problems and opportunities that lie in the country. The experience in China proved valuable in Mexico, too. He began to travel to the villages, taking the gospel of better corn, better chickens, better conservation and use of the wonderful resources

of God. He used to travel by motorcycle and the motor became a signal for the villagers that their friend had arrived to help them in their long struggle with poverty and hunger.

The Kelloggs reached out to the community around them too. Mrs. Kellogg became active in the Friendship Club and the Pan-American Round Table, serving as chairman of several committees in these organizations. Mr. Kellogg became a member of Sociedad Mexicana de Historia Natural and honorary Technical Advisor in Apiculture in the Mexiacn Departmet of Agriculture. He also wrote many articles and pamphlets on Apiculture, poultry-raising and other phases of Agriculture. Some of these are in the U.S. State Department library in Mexico City, under whose auspices he often lectured.

With their work in Mexico ended, the Kellogg plan to settle in Palmdale, California; where their son Stanley and his wife and children live. (The Kelloggs also have a daughter, Mrs. Virginia Hoadley, who lives with her husband and three children in Bloomington, Indiana.)

The Mexican Protestant movement owes a debt of thanks to Claude Kellogg. He has been one of the pioneers in calling the attention of the Church to rural people and their needs. He has shared with all his scientific knowledge, in order that people might live in all ways more abudantly. He has been sign and symbol to humble people all over Mexico of Christian love translated into action and help for others. And he has done this with considerable personal sacrifice. We rejoice in the example of his life... humble sincere, sacrificial, Christ-like!

Our thougths and prayers go with the Kelloggs as they enter a new and exciting part of their life, And we act with affection. ¡Vayan con Dios! (God be with you!)

—— oOo ——

Miss May B. Seal has returned from a year's furlough and is again in charge of the Student Home for girls in Chihuahua. Welcome home, Miss Seal!

Youth Reporting

María Luisa S.de Hernández

It was a great privilege for me to be named as reporter of the First United Institute for Young People of the northern part of Mexico, celebrated in the city of Durango on the 24,25, and 26 of February, 1956.

All the different studies we had were relative to the four departments in our leagues, every one of them being of great interest and help. The following are some of the gleanings from the various discussion groups.

In the study on "Preparation of Leaders" Rev. Alejandro Ruiz said: The necessity of new leaders is very evident. If there are not any leaders it is because there is no preparation. Each Christian must be a leader. A good leader must have the following requirements: (1) A Christian experience of personal salvation to share with others. (2) Recognize the Bible as the Word of God, showing a deep love for it. The leader must know his Bible, and must try to have systematic study of the Word of God; as we must remember that the Bible is the Christian's sword, and without it we can never win the battle. (3) Have the desire for a continuous growth in the spiritual life. (4) Show a deep sympathy for our children and youth.

Mr. Ernesto Wong presented a study on the work of the missionary department: "Go ye into all the world and preach the Gospel to every creature. "These words contain the great responsibility we have as Christians of preaching His Gospel. In other words, everyone must be a missionary. We must understand that the blood of our Lord Jesus Christ has cleaned our hearts and has mede of us new men. When we have this conviction in our personal lives, the joy that this conviction gives does not let us stay quiet, but spontaneously we will begin telling others the good news of salvation. Of course, we will never have this conviction if we

do not implore it from our Lord in prayer, and by doing this, we shall be fulfilling this, wonderful command.

Our national president, Hector O. Hernández presented an important study on recreation and the cultural department with practical suggestions. And Bishop Rolando Zapata gave an inspiring message on the first Psalm. We hope that the youth will take note of the suggestions given in this Institute and put them into practice in their leagues.

Call to Witness And Decision

Release of the Board of Missions of the Methodist Church

The Department of Work in Foreign Fields of the Woman's Division and the Division of World Missions hereby present their joint program for the 1956-1960 Quadrennium. The essence of the plan is to mobilize forces to strike with power at the places of greatest opportunity.

In every field the Church confronts vital opportunities. The basic assumption of the plan for the quadrennium is the ability to supply all fields the increasing support which is essential to healthful growth, and then beyond that to move with special power at the places of special opportunity.

All the Younger Churches we serve are eager for an increasing effectiveness in evangelism. This growing concern is one of the most significant signs of their health. The calls they are making for help in this area present us with both a major opportunity and a major obligation. There is a sharpened awareness on every field that it is a modern Macedonia. In response to their calls we are seeking to bring to the staff of the Board of Missions able evangelistic leadership. We hope that this increased effectiveness in evangelism may be felt in every country we serve.

graduates of our schools and patrons of the hospital as they move in government and business circles, requests are being made that Methodist bring moral and spiritual help into new areas. They are asking not only for schools and help in directing orphanages and other social institutions, but for churches. The rapid growth in church membership, the caliber of young men coming into the ministry, the developing patterns of stewardship and other evidences of spirtual power, together with these urgent invitations indicate that for Methodism in Bolivia now is the time of decisión

The Interdivision Committee on Foreign Work, therefore, recommends to the Woman's Division of Christian Service and the Division of World Missions, the adoption of the following procedures for the 1956-1960 Quadrennium.

1. We shall seek to preserve the momentum now developed on all fields by providing increases in resources and personnel which are essential to healthy growth.

2. In response to the call from fields for increased effectiveness in evangelism, we shall seek specialized staff leadership in that area.

3. We shall place particular emphasis upon securing additional resources for Sarawak, Korea, the Congo, and Bolivia - believing that the years immediately ahead are for these countries especially years of decision.

—— oOo ——

In June Miss Orlene McKimmey returned to Mexico City from a half-year furlough in time to surpervise the completion and furnishing of the new model dormitory building of the Laura Temple Hostel for girls which will be ready for use in 1957.

General Conference

The four overseas autonomous Methodist churches were invited to send their bishops and two representatives each to the recent Conference in Minneapolis. In the case of Mexico that meant that Bishop Rolando Zapata took his place among the bishops on the platform, and at one of the long tables in the auditorium, along with the delegates from the other affiliated churches of Korea, Brazil and Japan; sat the delegates from Mexico: Dr. Eleazar Guerra, the ministerial delegate, and Miss Ruth V. Warner, the missionary delegate. These representatives did not have the responsibility of voting but otherwise were the recipients of every courtesy accorded to voting delegates.

After reviewing in one's mind the impact made by the magnitude of the gathering, the galaxy of distinguished Methodists present, the magnificent spectacles presented in special programs, and the smoothly working organization which had provided everything from evangelistic services to coffee breaks, the impression persists that the Conference reached its highest point in the simple testimonies to answered prayer on the part of men who had carried heart burdens for the righteous settlement of crucial issues faced by the Conference. To whatever extent the General Conference of 1956 succeeded, through prayer; in knowing and enacting into legislation the mind of Christ, to that degree it will prove to have been truly great.

Rev. Alejandro Ruiz, General Secretary of Religious Education in the Methodist Church of Mexico, with Mrs. Ruiz were visitors to the General Conference in Minneapolis.

Dr. and Mrs. J P Hauser, former Mexico missionaries, spent a few days in Minneapolis attending General Conference. They are using their talent and experience to help launch a new project, the Jenkins Memorial Home in Waterton, S.D., which is their new address.

Change of Address

Our little magazine MEXICO feels bereft to have Mr. Claude Kellogg, a member of our editorial committee, leave the country, but we are grateful for the important and varied contribution he made to our work while here and pray for him and Mrs. Kellogg God's very best. Follows an excerpt from a recent letter from Mr. Kellogg:

We had a good trip to California. We came by the west coast road and found it the best way to California. It could be very hot there, especially in the summer, but we had cloudy weather all the way, making it very comfortable. I would hesitate to come that way in the summer months.

There is more bird life along that route and we saw lots of water birds, white aigrets, grebes, falcons, shrikes, spoonbills, snipe, long-tailed jays (like the ones in South China called "long-tailed brothers"), road-runners, ground squirrels, and paraqueets flying in flocks.

Quite a bit of travel on the road, — American as well as Mexican tourists. Mazatlán and Guaymas are very interesting and I wished to stay a day or so and enjoy the ocean scenery and the "fishy atmosphere", for many American sportsmen drive or fly to those places for ocean fishing. Around Guaymas we have seen the most gorgeous sunsets we have seen in America, rivaling some we have seen in South China or Japan.

All rivers have bridges but one, the Del Fuerte. Coming down this way in January 1955 we found the bridges washed out and had to stop at Navajoa, finally having to go back to Nogales and enter Mexico from El Paso.

In the fall of 1955 we went to California that way and found all bridges in but the Del Fuerte. That time we had to ford the river on a frail and disquieting ferry, made of two small boats tied together and propelled by a gasoline motor that coughed its way across the water. Then we had to land on a sandbar and be drawn through a shallow lagoon by a tractor. On this last trip we did not have any car trouble-not even to changing a tire in all the 2200 miles.

We are staying temporarily with our son and family at Palmdale, and shall probably settle down here or near here, —finding a shelf somewhere and crawl up among the broken pitchers and other discarded things! No fun being retired but there will be plenty of work to do here. I shall be working on the other side of the fence— in the home base and should be able to help out a bit.

CORTAZAR, GTO:

Miss Mamie Baird, Ignacio Ramírez 7

DURANGO, DGO:

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Miss Dora L. Ingrum, 1001 Wilkes Blvd., Columbia, Mo.
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Mrs. F. S. Onderdonk, 415, Mc Cullongh Ave., San Antonio Tex.
Miss Edith A. Park, 531 Drake Ave., San Antonio, Texas
Miss Mary N. Pearson, Apdo. 50, Chihuahua Chih., México
Miss Ethel Thomas, Lebo, Kans
Miss Lucile Vail, 229 Maine Ave., Long Beach 2, Calif.

At the Minneapolis General Conference many church and college choirs and other coral groups including one from India and another from Italy, provilded musical programs and interludes Perhaps the most unique was the series of Methodist hymns linked to form a complete service with sermon and altar call, sung by the choir of Dakota Wesleyan University. It carried a real message of salvation. The night before, a convincing program had apealed to 5000 young people; who crowded the gal'eries, to give the Church a place in their lives. The Dakota choir went a step further and revealed how youth with a sin problem could f d peace and victory in Christ. We congratulate the presi Dakota Wesleyan, Dr. Matthew D. Smith, one ti y in Mexico, and his choir director, and pray s their young singers.

—— oOo ——

formerly a missionary in Mexico City, during her absence. With that respon- Thomas is making a brief trip to Hawaii. will begin teaching Spanish in the Boylen- Jacksonville, Florida -- another retired giving a good account of herself.

—— oOo ——

González of Social Center, Monterrey, and o Zapata represented Mexico at the Interfield in Georgia in early April under the auspices ions.

—— oOo ——

ch periodical comes the following: "A Rural was held in Villa Quesada, Costa Rica. were some thirty-four delegates representing of the Cen American region. Claude served a organizing secretary for the lanned in cooperation with church he countries concerned. Among elism and rural life, the ral leadership, and nutrition, agricul-

Pacific School of Relig. Berkeley 9, Calif. - U

MEXICO

Vol 46 July - December 1956 Nos. 3 and 4

Christmas " Piñata"

Centro Cristiano, Chihuahua.

MEXICO

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MEXICO

Vol 46 July - December Nos. 3 and 4

Their Last Chance

Experiences of a soul winner as related by María Luisa Chagoyán.

One Monday a few months ago I dropped in to visit the Women's Society in a certain Methodist church. The small group welcomed the visitor and asked me to present the lesson. Taking their book of topics, I found that the lesson for the day was based on the words, "Be not drunk with wine... but be filled with the Spirit."

Quite naturally the study led from alcohol to personal salvation. Then to "be filled with the Spirit", and God's cleansing work in one's heart. At this point the woman next to me laughed at the idea that the Holy Spirit could cleanse one's heart; so I directed my attention to her and talked to her about "holiness without which no man shall see the Lord." What hinders you from obeying? Do you not want to see the Lord? She began to think seriously.

When we had prayer, she was the first to pray in tears, asking God to pardon her for her unbelief and to give her a clean heart. Others began to pray, for she was the door to blessing for the rest.

A few days later when I saw a friend who belongs to the same church, she said, "Oh, señorita, you just arrived last Monday in time to prepare Señora X for her death!"

The woman had left the church rejoicing and gone home to get supper. There she gave her testimony to the family and went to bed very happy. In the night she had a stroke and knew that she was dying but had time to say: "God had mercy on me today and prepared me for this. I am going to Him, but I am entirely ready."

* * *

Several years ago a group of Presbyterian women invited me to take part in a convention in Ciudad Madero. The secretary for the temperance department planned a service in the local jail and asked me to talk to the prisoners about the evils of alcohol. But as I prayed about the service the night before, I received the conviction that I should not talk about temperance but about salvation in Christ, and explained the change of topic to the woman who had invited me. Later, she was to rejoice over the change of theme.

It was about 10 o'clock at night when the pastor and a group of men and women from the church went to the jail. In the cold, damp patio we set up our equipment and were about to begin the service when it began to rain in torrents. The prisoners, perhaps thirty men, were taken back to the one room they occupied and it looked as though we had been defeated. But as the doors closed on the prisoners, I saw that we would be able to speak to them through the iron grating.

We set up the projector and after singing hymns I began to show the film strip which was entitled, "How God Forgives Our Sins." By the light of the projector we could see the faces of the men, all of us noticing particularly a white-haired man who stood apart from the others, absorbed in the message.

The film showed how man is separted from God by his sin but through Christ can be saved and brought into fellowship with Him. Then the invitation: Who wants to receive forgiveness and eternal life so that he can become a useful person when he gets out of here? Most of the men raised their hands. The pastor prayed for them and then we had the prisoners repeat after us a prayer of repentance and acceptance of Christ. As we filed out of the jail near midnight, picking our way through the rain and mud, we were all deeply moved by the evident working of the Holy Spirit among the prisoners.

The next afternoon when I returned to the church, a group quickly formed around me to tell me the sequel of the story.

The warden of the jail, a Christian man, had reported that after the service the night before, the prisoners did not lie down on their straw mats on the floor to go to sleep but sat around in a circle talking. From his office he could hear them. They

made comments on the service and expressed the joy that it had brought them. Then the white-haired man who had stood apart from the others in the service, spoke up: "You may all be happy but I am sure no one is happy as I." "Why?" they asked him. "Well," he answered, "I am so happy that if I were to die this minute I would die very happy for now I would not be lost. God has forgiven me. If He were to take me now I would be happy to go... ... Oh, Oh," he cried in anguish, putting his hand over his heart, "I believe I am going to die... but if I die... I die happy."

He was gone. The warden sent for his family and when they came, the prisoners said to them, "Do not weep for him. He died happy. God had forgiven him."

AMONG MY OWN

Librada Martínez

Excerpts from the report of a deaconess who works as a missionary of the Federation of Women's Missionary Societies of Mexico. This young woman, after two years of experience elsewhere, asked to be sent back to her native village to work among her own people.

When I reached Timilpan early in February my first impulse was to help the women; so we organized a Missionary Society which has been meeting weekly, having a devotional service and doing hand work. It surprised me that after only one announcement fifteen women came to the first meeting Only one knew how to read and the rest understood so little Spanish that it was necessary to explain the organization in rather deifcient Otomí because it was years since I had spoken it.

Since there were no funds for materials, each one promised to give a little offering: some sold a hen, other some corn or eggs since money is scarce. We distributed Blessing Boxes, also, for those who could save money for the offerings.

This group cooperated during Holy Week, holding sunrise services every day. On Holy Thursday and Good Friday we had our services in the open air at the edge of the lake where the women served dinner to all. On Easter Sunday our little church was decorated with artificial white flowers because one cannot get natural flowers there. The day before the women had met. some to make the flowers, others to prepare dinner for Sunday, and a few to finish the white table cloth they

donated for the Communion table . The rest of the church mem-members visited homes to have prayer circles, a project that was a great blessing.

Our Society does not do the usual sort of hand work. The women buy wool and spin it to make blankets and utilize maguey fibre to make coarse cloth, which goes faster and is more profitable than sewing. Anyhow there is only one sewing machine in the village; so we have each dedicated a hen and what she can produce, as well as a little corn at harvest time, to the project of buying a machine which will be a help not only to the Church but to the whole community.

Since none of the young married women knew how to read, I have been forming groups of four or five and each morning have a class for illiterates in a different section of the village, taking advantage of the opportunity to have family worship in the home where we meet.

There are about forty children in the Church and my father, a lay preacher, has a day school for them. But with only one person to teach the group, those who had attended a year could not return. S I have gathered up those who had been in school before, along with some intermediates and young people to teach them a little more than reading and writing, more or less what I was taught in second and third grades. In the two groups we have about sixty. We charge them 20 centavos (less than $0.02 U.S.) registration fee and with that money buy medicine. But now all we have left is five aspirins

This is how the door to one home opened to me. These children came to our services whenever their parents were not at home and were very happy there in spite of the scolding and beatings they received for coming. The oldest boy had an infection on his face which was covered with sores. I had no idea what caused it but when the child asked me after service to do something for him, I used the only thing I had, some sulfathiazol ointment and gave him some pills to take. The Church prayed for him and after a second treatment the infection cleared up.

News of his healing spread and now I am besieged with

requests for help which I am not prepared to give. Fevers and infections are very common. There is neither drug store nor doctor within fourteen miles.

The children of our Church are organized in a Junior League and they formed a chorus to sing during Holy Week, doing the best they could. For the special Sundays of Holy Week they got up very early and rode some distance on their donkeys to gather branches with which to decorate the Church. They were happy to do it and as they rode along singing hymns people came out to see and hear.

We have something going on at the church every evening: Church History on Mondays, Bible on Tuesdays, hymn practice on Wednesdays, preaching on Thursdays, prayer meeting on Fridays, Junior League on Saturdays. Sundays we have Sunday School in the morning, Junior League in the afternoon, and preachig at night.

During Holy Week I had the services every night. So many people came (80 to 100) to listen to the talks illustrated with the flannelgraph, that I had to give two or more talks each time so that they could all have a chance to listen.

I thank my blessed Savior who has helped and guided me in this work. I am among my own people with whom I lived in my infancy and now they cooperate with me because I love Christ and wish to serve Him.

HELPFUL BRETHREN

The Women's Missionary Society in Tehuixtla is very interesting, for two of the brethren help us. One directs the women in their devotional service when I am not there and urges them to be faithful. The other one has a Blessing Box and when it is full, takes it to the meeting to help with the offering.

—From the report of a deaconess.

WATER

Lula D. Rawls

Proverbs 5:15 says: "Drink water out of thine own cistern and running water out of thine own well."

This is what we are doing and it is BIG NEWS for us at Sanatorio Palmer as we begin to use the first adequate supply we have ever had of clean, cool, clear water from our own well.

It is the realization of a dream that began when the hospital was opened and has continued through all the 32 years we have been at work here. Four attempts in the past at different intervals and places on the property have been made, but with no appreciable results, making it necessary for us to depend entirely on the meager supply of the city. Chihuahua has no central water system.) This means that during the dry, hot spring and summer months our section of the city must secure most of its water from the aqueduct built 300 years ago by the Founding Fathers of Chihuahua. The aqueduct is quite picturesque and has much historical interest but it is open to sun, wind and dust as well as all crawling and walking creatures so one may expect to find a varied accumulation of "things" in it, and water drawn for a bath could be mistaken for discarded drainage.

A permit is needed before one can proceed with drilling, and due to the general lack of water we had been told that it would be impracticable as well as impossible to secure this permit. Nevertheless, in view of our desperate need we decided to try again. So with our courage well in hand, we went before the authorities indicated and much to our surprise there were no difficulties. In due time the prized permit was delivered to us.

The well is 400 ft. deep with sparkling, clean water, and while the water level lowers after continued pumping, we have hopes that it will be sufficient for our needs. Through all the years of my service here, one of my jobs has been to either bring or see that water for drinking was delivered. This year we have been most fortunate, however. When our need became so great, a friend, who is the Superintendent of a mining unit

near here, began sending water to us. For drinking it came in 50 liter bottles for general use in tank trucks. This man's wife was our patient for two months some years ago and he says this is a way of helping others as well as showing their appreciation for the care and service she got while in our hospital.

The drilling, pumps, pipes, storage tanks and installation will cost a very great amount, but a hospital without water is an impossible situation; so we go forward believing in our work and knowing that by faith this financial need can be met.

AN OPEN LETTER

From a U. S. student in Mexico City, son of Dr. George H. Pigueron, pastor of Union Methodist Church, Wilmington, Delaware.

Dear friends at home,

Well, I guess it is about time I wrote you, isn' it? It hardly seems possible that I have spent almost four months in Mexico City — time goes so fast. I know many of you are asking how I like it and my answer is a hearty affirmative. As most of you know, I came to Mexico for the first time last summer with an evangelistic team from Asbury College, Wilmore, Ky. (from which I am going to graduate in June). The majority of our services were to be held in Central America, which lies just to the south of Mexico, and we were being sponsored by The Evangelical School of Central America — a Christian High School in Guatemala City. When we started out I knew nothing about Mexico, except that it was in between the United States and Guatemala, and I was sort of anxious to get to Guatemala and be with our sponsors. As it turned out, our preacher was Héctor Espinoza from Mexico City, and we spent a month in the Mexican Republic, with services in several of the larger cities. During that time I came to know a lot about Mexico, her people, customs, language, and spiritual needs.

Ever since I had accepted Jesus Christ as my personal Saviour some three years previously, I had planned to be a missionary to some Latin American country, but never had thought a thing about our neighbor on the other side of the Río Grande. However, after much prayer and thought I felt the Lord definitely leading me to Mexico for full-time Christian

service. Being a typical North American I could not wait four or five years to complete my education to do something about my new-found opportunity for service; so I put the matter before the Lord and He provided miraculously every need so that I could attend the Summer School of the National University of Mexico in their beautiful new ultra-modern campus. I already knew quite a bit of Spanish, but needed much practice hearing and speaking it, above all. Summer School was so profitable for me that again in answer to prayer the Lord in His godness provided for my staying until November in the Fall Quarter.

I am living with a very wonderful Methodist family here in Mexico City, with whom I stayed last summer — and I could not have found a better place to stay. Naturally we speak "Español" exclusively, except when some of the boys want help with their English. Through my friends here, the Beltrans, and through my church, El Mesías Methodist, I have had the privilege of making many fine friends among the Mexican people. They have always made me feel welcome, and have gone out of their way to make my stay here happy.

I certainly enjoy living in Mexico City, and I am looking forward to the time when I can return to stay, in the Lord's service. As you probably know, Mexico is said to be 95% Catholic and naturally in a situation like that we do not always have the liberty or opportunity we need or should like to have — but there are many chances on every hand to witness for our Lord. Of course, in our Methodist churches here one finds more or less the same problems as in the States, and it seems to me that there is always the need of real Holy Spirit power in our preaching and witnessing.

Well, in less than two months I will be back in the States, continuing my preparation for a future ministry here. Remember that I am very much at your service while here in Mexico.

Sincerely in Him,

George H. Pigueron

IMPRESSIONS

Iva Connor

Miss Connor, now working in Centro Social, Monterrey, records items of interest she observed while spending some months in Mexico City.

My first impressions of Mexico were of the customs office, its confusion, and my realization that my three trunks were probably holding up the whole train. By the time that difficulty had been resolved, it was night and time for dinner. At first sight of the menu I was shocked at the tremendous prices; dining car meals are high, but not like that! Soon, however, I realized that it was pesos and not dollars and the head waiter carefully explained that to me in English. The food was excellent and the confusion of using unfamiliar money soon pased.

The next morning I was already feeling familiar with the train and the money, and could follow the landscape beyond the car windows with interest. It seemed to me, that even in California, Arizona, New Mexico and west Texas combined I had never seen so much empty land. Empty of human occupation, that is. There was plenty of desert vegetation, but even the villages we passed through seemed to have no highway leading into them. It was two o'clock in the afternoon before I saw anything that looked like a road, and not many after that appeared suitable for cars or trucks. Later I found out that there are some very good roads in Mexico. We just didn't happen to cross any.

Four visiting ladies and I made a trip to the pyramids a few miles from the city in a hired car. While not as large as those of Egypt, and the purpose apparently for worship instead of burial, they cover a tremendous territory. Two large complete pyramids, and several truncated ones, walls and parts of old buildings were all apparently part of the system of worship. Considerable restoration and excavation has been done showing that the pyramids and their related buildings were constructed on top of an older civilization. We entered one of the pre-Aztec subterranean buildings, where walls were decorated with designs, centuries old, similiar to those used by many Indians of a later time. Red and black swasticas made a border on one wall.

The inter-city buses, especially on the longer routes, are [illegible] same as in the United States [illegible] one advantage. In Mexico your ticket is a reservation for a certain seat, and when the space is full, no more tickets are sold for that trip. These buses operate on a schedule, arriving and departing on time; the drivers are good. On those roads they have to be! And on the main lines the roads are good. Not always as wide as in the United States, but some of them are engineering feats, [illegible] the mountainsides. The [illegible] wonderful.

Puebla is some fifty miles to the southeast of Mexico City reached by bus over another of the mountain roads, beautiful scenery and a good road; it just winds about on the edges of precipices. On the way one gets a wonderful view of the two great volcanoes, snow-covered even in this latitude, the year round. On the trip which I took very soon after my arrival, we saw many wild flowers, bright pink, orange color, and blue; and a great variety of trees including eucalyptus, pine and cedar. The same is true on the road to Cuernavaca. The volcanoes seem very close on both these trips. About the first of February there was quite a heavy snow in the mountains which brought the snow line down on these tall mountains, and covered some of the lower, nearer peaks.

The trip to Acapulco showed the cotrast between the life of the farmer and of the city dweller. It, too, was over a mountainous road, and gave more opportunity of seeing the homes of the country people and their way of life. The city is a resort with many new buildings, and the beach is beautiful, not much different from Oregon. But, I had a trip to a village with a Presbyterian missionary on Sunday, where a training institute had been held. The little church was filled with people from various parts of the country, as well dressed as country people anywhere, besides a considerable number of local people with poor clothing. A woman joined the church that morning, barefoot. The village people on the street were often barefoot, and small boys entirely nude. Scrawny pigs, cats and dogs, and chickens roamed the streets. A pig was butchered in the street that afternoon. The church young people went swimming in the river, with suits, along with middle sized boys without, and among women doing their laundry. We made the trip in a

hired Ford pick-up along with several other passengers through beautiful coconut groves. We had dinner and supper at the home of one of the members; for me it was beans, rice, sweet rolls and coffee. The water was not safe for drinking but the little store had Pepsies, and it was so hot that many visitors were glad to drink from a coconut. I tasted it, but the flavor was too much like grass for my taste.

A TESTIMONY

Trinidad B. de Báez

The assistant treasurer of Gante Street Church rejoices in the victory God gave her.

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time... and in the world to come eternal life." (Mark 10:29,30).

These words resounded in my heart and mind, helping me win the inner battle I had long been fighting. On October 4, 1950, I renounced the very profitable business which I had conducted for 19 years, a lottery agency by which I had supported myself. It was very hard for me to give up this profit and I wept to think of beginning a new venture.

Since our Christian faith does not permit games of chance or the selling of cigarettes or alcoholic beverages, nor any kind of vice, I was desperate. I used to say: If only they had taught me this in Sunday School! I knew that it was a sin and the voice of God in different ways called it to my attention.

At first I sold cigarettes but one day I read in ANTORCHA MISIONERA a call to Christians not to sell them because they injured one's health, and immediately I removed the cigarettes from my business. I remember that I had a Christian employee at the time who said, "Why not go slow and just sell them out and then not buy any more?" But I could not wait and the Spirit guided me to do it at once. I thank God for helping me to win this victory without anyone having to prompt me except the voice of God. Four years later I stopped selling lottery tickets.

God's promises have been abundantly fulfilled to me, just as Mark 10:30 indicates. Once I was out of the lottery business, I wanted to serve my God by teaching a Sunday School class. Since I had never done this, and wanted preparation for it, it was suggested that I take the course for teachers of the Child Evangelism movement. It was there that my spiritual eyes were opened. I understood that I was a sinner who needed to repent and accept Christ as my Savior. There I learned the way of salvation and how much God loved me and that He wants us to know whether we are saved or not. Without this knowledge we are like the worshippers of the Virgin of Guadalupe, whose eyes are bandaged. I have attended Sunday School faithfully since I was eight; yet no one had taught me about salvation.

At home on my knees I decided to accept Christ. With my lips I asked Him to forgive my sins. I said: "Lord Jesus, come into my heart, cleanse it with Thy precious blood. I receive Thee as my only and sufficient Savior. Save me." Now I thank God because I know that I am saved by grace and that my name is written in the Lamb's book of life.

Once I had received this blessing, I felt indebted to my God and wanted to serve Him, obeying His command, "Go ye into all the world, and preach the gospel to every creature."

—Translated.

Editor's Note: After winning this victory, the one who wrote the above testimony was able to encourage a man who sold lottery tickets for a living to leave that business for one that is legitimate and in which he can give a good testimony.

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FAITHFUL WOMEN

A little Women's Missionary Society in the State of Hidalgo bears the name, "Humility, Service and Vigilance". They live up to it, too for not a month goes by without their keeping their pledge for missions: seven pesos (0.56 dollar).

HAZEL Mc ALLISTER

Sept. 9, 1893—Feb 2, 1956

By her friend and co-worker Jeanette Hoffman.

Hazel Mc Allister was born in Bradford, Pennsylvania, into a small family of devout Methodists (descendant of the early circuit rider) where certain problems and sickness deprived her of many child privileges. She adjusted to a life of consideration for others and took joy in finer things. She often recalled with pleasure attending with her mother the old-fashioned Methodist Class Meetings, even though too young to uderstand all of the teachings. All her life she felt the loss of family — the older sister she loved so dearly, died before Hazel reached High School age. At about sixteen years of age, she was orphaned, and took up the responsibility of an adult, assuming the care and support of a semi-invalid brother. She moved to Kansas with him, living with an aunt until she could earn independently the support of both of them. With the aid of a small scholarship and a loan, she put herself through college.

Before finishing school she procured a position as assistant to the first grade teacher in the Newton elementary school. After receiving her degree from Bethel College, she was appointed to Newton, High School as one of the first teachers to enter the field of teaching Spanish. Then she moved on to a position as teacher of Women's Athletics and Romance Languages at Bethel College. This meant wedging in graduate study in French and Spanish between teaching hours and the home care of her brother, now an almost helpless invalid. She still found time to keep up an apartment where he could have the comfort of little home pleasures before the years of hospitalization which followed. In 1923, Hazel received her Master's Degree at Colorado University.

Through all her years of study Hazel had the dream of missionary work. Long before there was any hope of being able to leave home duties, she did missionary work among the Mexican colony in Newton. With friends whom she interested in the cause, she started a Sunday School for the Mexican workers of the Santa Fe railroad. Her uncle lent them a horse and buggy and, like a modern circuit rider, she rode out to the edge of town each Sunday armed with Spanish tracts and Sun-

day School papers. She was instrumental in getting special classes for the little children in the public school and even had an opportunity to help the superintendent choose the teacher. As a teacher in the college she interested the students in Christian work and sent a good number of them to the mission field —several to Mexico.

When her brother died, and she had taken care of all family responsibilities, she turned to the fulfillment of her own dream of service, and went to Mexico under the W.F.M.S., being sent to Puebla, Mexico, as a teacher in the Instituto Normal Metodista. Again she gave her all to her work. With her unusual knowledge of Spanish and of people she lost no time in preparation. Not only did she fill every moment of her days, and sometimes much of the night, with loving care and direction of all who needed her but she kept up contacts with the home church, so that many were interested and helped in the furtherance of the work.

When most of the Puebla Normal School was closed and there no longer existed the mission for which she had come, she went out into the village of Panzacola to live and teach Christ, as God should open the way. When five years of strenuous activity had put the work of Panzacola and Papalotla on a firm basis, with the new church buliding on the way and a fine group of active Christians ready to take over responsibility, she was transferred to Cuautla.

For several years she had been ailing but characteristically, had pushed her own need aside. Village work was now too strenuous for her physical strength and she turned her talents and zeal to the homeland. After a short time with the War Department, she obtained an appointment to the Orange High School in Orange, California and settled in Santa Ana, doing "whatsoever" her hand found to do. This included work with the Mexican nationals brought in by the growers, helping students in Mexico, rehabilitation work at the Air Base, teaching a large adult Sunday School class at the Presbyterian Church, and making a home where she delighted to share her garden and her blessing with old friends, new friends, and any who needed her. A serious automobile accident which resulted

in more than a year of all sorts of hospital and home treatments, and left her slightly lame, did not keep her from continuing her work. In 1951, the sudden reappearance of cancer meant more surgery and suffering. With unbelievable courage, she retured to her regular teaching, but at the end of 1955 it became evident to the doctor that the cancer was active again. After three weeks of struggle and intense suffering she was quietly lifted out of this world's tribulation.

Among the many tributes of her friends the Orange High School paper commented:

"Miss Mc Allister spent her entire life helping others, with every student in school benefiting from her teaching. Her life was an open book of inspiration. Quiet, unassuming, and friendly, she was the epitome of the truly Christian personality."

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CHIHUAHUA

In July Mrs. L. B. Newberry spent some time in Chihuahua where she was welcomed by her many friends. While here, she was confined to Sanatorio Palmore due to illness for about two weeks, but was able to return to her home in Dallas the first of August and a recent letter says she is improving. Thomas and Frances Newberry were also visitors here during this time.

Miss Irene Nixon recently was able to return to Centro Cristiano after a year's furlough in the States. Most of the time was spent with her mother who has been seriously ill, but she attended the Conference at Buck Hill Falls and other gatherings of the church. Miss Mary Pearson, who so capably assisted at Centro during Miss Nixon's absence left in July for a visit with friends in Mexico City and other parts of Mexico before returning to her home in Boston, Mass.

Miss Olivia Dickhaut also has been on furlough in the States and returned to Sanatorio Palmore the middle of August.

Mrs. Netella Hinshaw, a former missionary in Mexico, who is now doing volunteer service at Sanatorio Palmore went to Pasadena, California in July to be with her son, Harvey, when he gave his graduate recital for his Master's Degree in Music.

RECRUITING DEACONESSES

Miss Manuela Vargas, principal of our girls' School in Pachuca counseled the Pre-deaconess Club in her School.

Miss Gertrude Arbogast, principal of the Deaconess Training School in Mexico City, began to visit and encourage the Predeaconess Clubs in the Pachuca and Puebla Schools.

The Pre- deaconess Club in the Puebla School has flourished, year by year,

under the care of Miss Clara Gibson who is in charge of the girls' hostel

The girls from the Pre-deaconess Clubs enter the Deaconess Training School, along with other girls who have come directly from the churches of our two Conferences.

The high-walled garden is a favorite retreat in leisure hours, and the prayer room on the third floor has witnessed many personal victories. The students learn to teach and preach, to cook and sew; to play hymns for a service or games with children. Young though they are, they go out prepared to work in religious education; social projects, evangelism, and women's missionary societies.

At last each graduate is ready to leave her beloved School.

Then comes her appointment, perhaps to a little country church, many of them in remote and primitive villages.

Will you pray for our deaconesses?

A LETTER, JUST AS SHE WROTE IT

My dear teacher:

I thank God for his love and care and you for your prays.

My life is bearing fruits and I know that is because I come to my Lord in prayer. Please tell the girls to learn to pray as often as they can. When Satan comes to temp you, there is Victory for those that pray.

The Spirit I received to purify my being is still in me guiding my whole life.

Please keep on praying for me. There is a great decision I have to come to and I need your help.

I'll write again "y mucho" for there are lots of questions for you to answer.

Give my regards to my "family" in Christ and you receive from me my love.

(From a girl who attended a Brief Course in the Deaconess Training School, Mexico City.)

YOUTH CONGRESS

At the recent youth congress in Pachuca, with nearly 500 in attendance, a group volunteered for evangelistic work. This excerpt is from a report by a student of the Deaconess Training School.

The tenth biennial Youth Congress of the Methodist Church of Mexico was held in Pachuca in September under the direction of Rev. Alejandro Ruiz, Secretary of Religious Education of the Methodist Church of Mexico. Some five hundred young people were in attendance. The following notes on the Congress were written by students of the Deaconess Training School.

"The three lectures on Methodist Doctrine presented by Bishop Rolando Zapata O. met a need of all the delegates, for there are young people who are completely ignorant of the fundamental doctrines of Methodism."

"I should not want to fail to mention the blessing we all received in the Sunday morning service when Bishop Zapata preached on the text: Is the young man Absalom safe? Absalom possessed wonderful gifts of God but because of his covetousness in wanting to govern in place of his father and his

impatience to do so, he attracted the people to himself, seating himself by the wayside and trying to do justice to some who had not received it. But since this did not bring him the chance to reign as soon as he wanted it, he rebelled against his own father David to wrest the throne from him. At last he was killed by his enemies and thrown into a ditch where they piled stones on him according to the penalty of the law for the son who should rise up against his father. When a youth gets away from God, he may go to any length in sin. "Son give me thine heart."

* * *

The greatest blessing for me was evangelizing on the street. There was a meeting of all those interested in doing this work where it was agreed that that night would be spent in prayer, the boys in the prayer room of the church and the girls in the living room of the school. All of us were on our knees praying for victory and the salvation of souls.

Next day after the doctrine class we met again for prayer and were sent out, two by two, to different parts of the city and were provided with New Testaments and tracts. We went out joyously to preach the Gospel of Jesus Christ, a group of about twenty-five. On returning, each couple went back to the prayer room to give thanks for the victories won and to pray for the salvation of those to whom we had witnessed.

The girl who went with me had been converted only a year, the only one in her family who is saved. As we walked along we were praying inwardly that God would indicate to us with whom we could talk. Entering an apartment house, my companion saw a woman at the rear doing her washing; so we approached her.

"Good morning, señora," we said, "we are bringing you a message." The woman wiped her hands. "Are you acquainted with the Holy Scriptures?"

"I don't know what that is," she replied.

"In the Scriptures we learn how Christ came to earth to die for us," we said.

"I had never heard that," said the woman.

So we began with Adam and explained how sin entered the world and how Christ had died for us. Her eyes filled with tears and she invited us into her house where we told her how to receive Christ. Finally she prayed, "Oh Lord, forgive all my sins and come to live in my heart."

We told her how to pray and how to obey God and gave her a New Testament and some tracts. As we left she thanked us and said, "Oh, girls, I never was so happy!"

Later we talked with a woman who was standing in front of a hotel. This was more difficult because she did not believe that Christ could forgive her. Standing there we prayed for her and she promised to pray for herself at home.

CELESTINA AND THE PALMS
Factual Fiction

Twin potted palms adorned the patio of a school in Mexico,
periodically bursting their clay pots as they grew and grew.
Then one day Celestina, the country girl from Tupanzingo,
exclaimed:

Why not plant them in the ground? I'm having my chance
let them have theirs."

Once in the soil they soon ceased to look like twins.
One palm aspired to heaven and reached for the sky with
every fibre

of her tapering trunk, while boring her roots hungrily
into the rich earth. With her fronds erect she followed the sun
all day and communed with the breeze at night.

The other palm pouted and drooped her fronds like a pessimist's
mouth.

She, too, aimed for heaven but at the same time threw out
uncertain shoots toward the enticing street beyond the wall.
These sapped her strength and left her gnarled and warped.

Wearied, at last, of dust and noise, of indecision and lost years, the pouty palm admitted to herself that she, too, had been destined for the sky. Remembering her twin whose singleness of purpose always irked her, she looked up in quest of help.

From far aloft the achieving palm cast lacy shadows on the one that loitered. "It's not too late to try again," she signaled; "reach skyward and forget the rest." At that the doubter lifted her drooping fronds a trifle toward the sun.

Just then Celestina, adult and disillusioned, entered the gate once more. Amazed, she pondered how the years were pictured in the palms. "O God," she cried, you meant me to go skyward like that shaft of palm. Instead, I'm earthbound, the very image of this twisted tree." Confession bared her soul to Heaven's light. The wayward girl continued: "But do I hear you say, O God, it's not too late to try again? Will you forgive and once more help me reach toward Heaven?"
("If we confess our sins, He is faithful... to forgive us...")
As she perceived the answer, Celestina's drooping spirit felt revived and lifted.

OF INTEREST TO "OLD TIMERS"

In a breezy letter Kathryn B Kyser, former missionary in Mexico, writes as follows:

"There was a reunion here and there were three of us Methodist workers who were formerly in Mexico. I drove over to Pomona where Ethel McClintock lives, spent two days with her, then Mabel Taylor and Nellie Butterfield were brought there... We left their baggage at my place and drove over to Pacific Home where Ray and Dora Carhart live and all of us, with Mrs. Holzinger, Orrin Cook and Helen had quite a reunion... Then a few days later Ethel Thomas came to see me...

Any time you notice my sub. is running out, let me know and I'll dig a bit deeper and send it on, for I sure do want to keep it up, long as I keep up."

CONTRAST

One morning we passed two women, wrapped in their capacious rebozos, who had paused on a path in Mexico City's down-town park, the Central Alameda, which dates from 1618. One woman carried a market bag from which a cauliflower peeked out. The other, leading a small boy by the hand, was standing in front of a large book-shaped bronze plaque, reading aloud the following poem there engraved

CONTRASTE

"Sobre los troncos de las encinas
Paran un punto las golondrinas,
Y alegres notas al viento dan!
¿Por qué así cantan? ¿Qué gozo tienen?
Es porque saben de dónde vienen
Y a dónde van.

En este viaje que llaman vida
Cansado el pecho y el alma herida,
Tristes cantares al viento doy:
¿Por qué así sufro? ¿Qué pena tengo?
Es porque ignoro de dónde vengo
Y a dónde voy.

Josefa Murillo.

A rough translation would run something like this:

CONTRAST

Perched on the tree tops, swallows, an instant,
Visit the age-old oaks in their flight stops;
Gaily their notes along the winds flow
Why do they sing thus? Why ever blitheome?
Because they're certain whence they have come
And whither they go.

Journeying slowly through what they call life here,
Heartsore, with soul now scarred by its wounds sear
Sad are my songs that the winds waft low.
Why do I suffer? Why grief so darksome?
Because I know not whence I have come
Nor whither I go.

Our comment: the real Contrast is in the words of Jesus: "I go to prepare a place for you... that where I am, there ye may be also... Thomas said unto him, Lord... how can we know the way?... Jesus saith unto him, I am the way." Praise God that we know The Way!

WINIFRED SPAULDING

In April another missionary who had given service for a short time in Mexico was called Home. For some years she had resided in Robincroft Rest Home, Pasadena. A member of her family wrote: "How glad we all are that her pain and weakness is ended at last and she has graduated into His wonderful Presence! She was so patient and sweet, with that lovely smile of hers — a real blessing to us all. At the memorial service her favorite hymn was to be sung:

Spirit of God! descend upon my heart;
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

FIVE POINTS

Five basic points for evangelizing the Sunday School: (1) the teacher should be converted; (2) he should be sensitive to the voice of God; (3) he should have a keen interest in those he teaches; (4) the whole class should be an evangelizing agency; (5) each pupil should be a member of the church.

Prof. Juan Díaz Galindo
President of Union Evangelical Center.

GRATITUDE

Our sincere thanks for financial assistance to our little magazine go this time to Mrs. Grace G. Adams, Miss Kathryn Kyser, Mrs. H. M. Lydenberg, Mrs. Curits Sooy, Miss Lois J. Hartung, and Miss Juliet H. Knox.

The Flying Serpent

The flying serpent is found in all the higher cultures of ancient America, symbolizing "pure, deific power, the union of male and female elements, earth and sky, in one mighty being."

To try to ferret out the significance of the serpent motif is to find oneself in a morass of confusing ideas. The first point of interest is the fact that natural religion in America contains the same basic conception as the mythologies of the Old World. Man may have brought them with him when he came to the New World. It is also possible that all races developed in a more or less similar fashion, even though the American peoples did not seem to have further contact with Asia after once migrating.

In the first chapter of Romans Paul sketches the pattern of degeneration of those peoples who turned from the true God and began to serve "the creature more than the Creator," a pattern which, in its broad outlines, seems to fit native American religion which had ancient concepts of God obscured by later growths of mythology.

No doubt the first object of worship which attracted man when he corrupted the worship of the invisible God was the sun, perhaps a primitive symbol of God. In time the symbol was worshipped for itself. The sun is the chief god, or one of the chief, in every system of mythology. Then the serpent came to be the symbol of the sun, invariably, wherever the sun was worshipped. Why? No one really knows; perhaps because the coiled serpent or the serpent with its tail in its mouth resembled the disk of the sun, but that is mere supposition. When the attributes of the sun god were made into separate gods, each carried with it the serpent symbol of the original god. So several gods in the Aztec pantheon, for example, are represented by the serpent. In this way it became a general emblem of divinity, but probably the object of worship was the god represented by the symbol.

The serpent symbol acquired the characteristics attributed to the sun and thus, according to one conception, it was "emblematic of the primitive God and Goddess, or of the two principles of nature of which they were the impersonation."

Another source of the serpent symbol probably was the dualism which recognized the Good Principle and the Evil Principle. The former could be trusted to act according to his beneficent character; but the malignant spirit had to be propiated to keep him from doing harm and thus came to receive most of the worship. This Evil Principle was represented by the serpent. Why? No one knows. Perhaps because the serpent was always a terror to man and seemed best calculated to represent the Evil One. Supposition again.

A scholar wrote an erudite work a century ago in which he traced the serpent symbol to Eden, "to be accounted for only upon the supposition that a corrupted tradition of the serpent in Paradise had been handed down from generation to generation.' His idea was that the serpent was first regarded "as a **symbol** of the malignant being; subsequently, considered **talsmanic** and **oracular;** and lastly, venerated and worshipped as **divine**." There are few nations, he thinks, which have not at some time used the serpent either as a **"symbol of divinity,** or a **charm,** or an **oracle,** or a **god."**

The one point which seems clear is that the worship of the actual, bestial serpent has been relatively rare and need not be considered. It is the use of the symbol which is wide-spread and perplexing. No single theory seems to account for all the facts. Yet, after canvassing the field,' this very confusion appears to have meaning. Whatever the origin and other applications of the serpent symbol, it is clear that in mythology the Evil Spirit is represented by the serpent. In the Book of Revelation the name serpent is applied to Satan. One wonders whether serpent worship, persistent and widely diffused, this "confusion worse confounded" should, as this authority (. B. Deane, The Worship of the Serpent) believes.

> ...be referred to the subtlety of the arch enemy himself, whose constant endeavour has been rather to corrupt than obliterate the true faith, that in the perpetual conflict between truth and error, the mind of man might be more surely confounded and debased. Among other devices, that of elevating himself into an object of adoration, has ever been the most cherished. It was that which he proposed to **Our Lord:** "All these things will I give thee, if thou will fall down and **worship me."**

Whether this might be the idea back of the flying serpent symbol of native American religions would be an interesting point for further investigation.

ONCE I WAS BLIND; NOW I SEE

A blind beggar, accompanied by a little girl who guided him, approached me and asked for animals. I gave him a five cent piece and took advantage of the opportunity to give him a Gospel of John, with the recommendation that he have it read to him. I explained something about the love of God and read him chapter 9 which tells about the man who was blind from birth.

Three or four months later when I was again near the Alameda in the Capital, the same blind man and the little girl came along. She recognized me and told the blind man that there was "the man with the little book". Then he had her lead him to where I was. This time he did not ask an alms but wanted to thank me for the booklet which I had given him. He asked me to sell him a Bible and was willing to pay whatever it cost. He also asked for my address.

Several times he has come to visit me and has bought other Bibles for his family and friends. Now he is a member of a church in the city, and his little daughter the girl who guided him, is in school. One day in conversation with me he said: "How sad I was when I was blind."

Surprised, I asked: "Can you see now?"

With a smile that revealed deep spiritual peace he replied: "Yes, brother, God has granted me spiritual sight; the rest does not matter. I have the best of all, Christ in my heart, and He is my light and my salvation."

Moreover, the blind mand told me that he no longer begs, because God has provided him with what he needs for his support. Such are the miracles of the Gospel!

Translated for LA BIBLIA EN MEXICO

Centro Cristiano, Chihuahua, Making Christmas Toys

THE HUMAN GOD

Among the Incas, Chibchas, Mayas, and Nahuas there was a legend of a human god, "white robed and bearded, who arrived from the East lived among men as a benefactor, introducing the present order, and then departed. He was known respectively as Viracocha, Bochica, Kukulcan, and Quetzalcoatl." This concept was continuously distributed from Chile to the Rio Grande. Some investigators think it was the Spanish friars who took this myth as the basis of their theory that Saint Thomas had visited Mexico and converted its inhabitants who later relapsed into paganism. However, Saint Thomas figures in many early American origin myths.

MAGUEY

About the maguey plant revolved another cult embracing the goddess Mayauel, who represented the plant and whose four hundred sons were associated with pulque... the various styles of drunkenness were recorded in terms of these gods or their associated animal, the rabbit. Four hundred rabbits stood for complete drunkenness, while fifteen or twenty suggested mere convivality.

— Selected

NATIVE RELIGIONS OF AMERICA

Certain features of native religion —circumcision, baptism, confession, monasticism, the burning of incense - mystified the Spanish priests of the Conquest period by their resemblance to Roman Catholicism, making them think the Indians were relapsed Christians. This possibility caused Queen Isabella to refuse to permit their enslavement. Although the similarity was superficial, the Spaniards advocated the hypothesis that Saint Thomas had reached America and preached the Gospel. Another way in which the Spanish priests explained these resemblances, Prescot tells us, was as inventions of Satan.

Life was permeated with religion, and every act related to it. Pottery, sculpture, dances, ceremonies were means of expressing religious feeling; ritualism abounded, but there was "no exegesis, no preaching or proselyting, no theology."

So numerous and entangled were the gods that one despairs of understanding their functions. Even a specialist declares: "I see in the religion of Aztec and Maya a vast confussion of ideas about deity." A courageous writer attempts to line up the gods and organize them into mobile squads. Listing only the principal gods of the Aztec Pantheon, he calls the roll of more than sixty names of individuals or groups of gods or their variants: great gods, creative deities, fertility gods, gods of rain and moisture, fire gods, pulque gods, planetary and stellar gods, gods of death and earth, and some which decline to join any regiment. Dr. Vicente Mendoza wrote. The polytheism of the ancient Mexicans is comparable, in the number of its gods, only to that of the Romans in the last days of its paganism."

SIGNING OFF

After eight years of responsibility for this little magazine, the editor of MEXICO is asking to be relieved of the task after the present issue. Mr. and Mrs. Arthur Chaffee have kindly promised to get out the first number in 1957 and then a new editor will be elected to carry on.

My sincere gratitude and appreciation to the patient readers for their forbearance, encouragement and support of the magazine. It has been a pleasure to have correspondence with some of you. May God bless you every one!

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THE ORGAN OF THE METHODIST CHURCH

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New "Ethel Thon as" Building

México City

MEXICO

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MEXICO

THE ORGAN OF THE METHODIST CHURCH

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NEW BUILDING NAMED FOR ETHEL THOMAS

The dedication of a new building which forms part of the Laura Temple Internado took place on February 3. The new unit was given the name "Ethel Thomas" in honor of that grand lady who gave thirty-one years of her life to the development of the Mexico City hostel for girls. At the same ceremony, the chapel within the building was dedicated to the memory of Dr. Vicente Mendoza, beloved hymn writer and youth worker.

Recognized and given parchments of appreciation in the impressive service were Mrs. Marie Somers and Mr. Hermann Noch. Mrs. Somers has financed and supervised the landscaping of the grounds and Mr. Noch, architect of the building, donated all his services. Mr. W.A. Roberts, who gives his time regularly to help with the Internado book-keeping, and four teachers, who have given many years of service, also were presented with parchments.

Miss Thomas, for whom the new building was named, is at present teaching in Florida. Though she retired in 1950 as director of the Laura Temple Internado, she continues to lead a very active life. She is remembered with much affection by all who know her as an untiring worker for the Lord.

Miss. Ethel Thomas

Dr. Vicente Mendoza

The new building is now in service and houses 100 lively girls. There is a spacious dining room which accomodates the girls from both buildings and also the lovely chapel enables the girls to worship together. A fifteen-bed infirmary cares for the inevitable sicknesses and a game room, piano practice rooms and library occupy the leisure hours. The rooms are painted in soft pastels and the building is built around a lovely patio.

A word of congratulation is certainly due Miss Orlene McKimmey for her imagination and careful planing of the new unit. It will serve the needs of many girls for years to come.

PROGRESS ON NEW REVISED VERSION OF BIBLE

by Sr. Juan Diaz G. President,
Centro Evangélico Unido

A subcommittee of the Spanish Reina-Valera Revision of the Bible, made up of Dr. Alfonso Rodriguez Hidalgo, Rev. Alfonso Lloreda, Prof. Juan Diaz G., Dr. J. Gonzalez Molina, Mr. C. P. Denyer, Dr. William L. Wonderly, and Dr. Eugene A. Nida, met for the last two week of January, 1957, at the Evangelical Theological Seminary of Matanzas, Cuba.

Dr. Alfonso Rodriguez Hidalgo, Presidente of the Seminary, and his lovely wife showed us a wonderful hospitality which we deeply appreciated. The nice conveniences of the Seminary buildings, the beauty of the hills over which the buildings are spread, together with the friendly spirit of faculty and students, stimulated us and made very pleasunt our work there.

Working eight hours a day during those two weeks, we were able to consider and make decisions on many suggestions coming from the proof readers, beginning with Isaiah 12 and going on to the end of the New Testament. A similar subcommittee which met at the Bible House in Cristobal, Panama, on February 6-17, 1956, had read and made decisions on the suggestions regarding the first books of the Bible.

It is our conviction that with God's help and the assistance of His Holy Spirit, as well as with the cooperation of many consultants from all the Latin-American countries and different Protestant denominations, we have been able to make more accurate and clearer the Reina-Valera Spanish version of the Bible, without spoiling its beautiful style.

The corrected first proofs of the Bible will be sent to the printers in London. They will make second page proofs to be read by different proof readers. Then the corrected second proofs of the entire Bible will be sent to London where the *Reina-Valera Revised Version of the Holy Bible* will be printed.

It is our hope that by the middle of the year 1958 the new revised Spanish Bible will be circulating throughout the Spanish-speaking countries of the world.

MISS RUTH E .BYERLY RETIRES

by Mary Fitzpatrick, firend and co-worker

In the year 1923, when "Un Viejo Amor" (An Old Love) was a hit tune in Mexico, a young brown-eyed missionary crossed the border to work in Centro Cristiano in Chihuahua. She was Ruth Ellyson Byerly, who had served as a deaconess in Virginia and New Orleans under the Methodist Episcopal Church, South, while awaiting her opportunity for foreign service. During the years that followed her arrival, she gave herself unsparingly in service as God's ambassador to the people of her choosing.

She immediately went to work to overcome the language barrier and not only acquired a mastery of spoken and written Spanish, but also built up such a store of colloquilisms that she was the delight of her Mexican audience.

After teaching English and domestic arts, as well as doing social group work in Chihuahua, she was appointed to Colegio Roberts, in Saltillo. There she taught Bible to the future teachers of Mexico. Later she did rural work

near the Texas border in Monclova and Villa Frontera. Her heart was always with the rural people, although her appointments were usually in cities, later including Monterrey and Durango. In Durango, she was the director of Centro Macdonell, a teacher in Colegio MacDonell and a faithful collaborator in the local church. As chairman of Christian Social Relations, and director of the Centro, she began a tradition of celebrating a patriotic and anti-alcoholic program each year on the birthday of Benito Juarez, the Lincoln of Mexico. Church, school, center and community joined in the observance.

She was instrumental in the organization of the Wesleyan Service Guild in Durango. After attending a W.S.G. week-end retreat in Monterrey, she invited Srita. Elizabeth Villarreal, their President. to "come over into Macedonia" and help organize the Durango women. With characteristic modesty, she was disappointed when it was named for her instead of for the visitor.

Not only was she active in the local Woman's Society of Christian Service, but also served as District Secretary, which took her out among the rural societies. Her talents were used in the Federation of Societies of her Frontier Conference, as well as the Confederation which included those of the Central Conference. She reveled in her opportunity to attend the Latin-American Conference of Methodist Women in Lima, Peru, in 1950, while on a furlough tour of mission work in South America.

No ivory towers for her—she was extremely well-versed on current events and the problems of society. She read the Durango *Sun* and the Mexico *Excelsior* daily just as religiously as she did her Bible. One of her colleagues, Miss Ola Eugene Callahan of Puebla, has said, "There's just nobody who has gone to the people the way she has." She has a long list of godchildren and namesakes here. Her many friends and co-workers will smile at her "peculiar

foolishnesses," as she calls them, meanwhile remembering her heart of gold which led her to give so much to others—not only material things like scholarships, or even a plate of gelatin to a sick one, or a bunch of violets picked from her own garden for a shut-in, but so much of herself too. We younger ones were her "little sisters of the Way," and in an hour of trial or disappointment she would search for just the poem or prayer or Scripture whose message we needed. She had a huge correspondence with friends and persons interested in the work.

If, as has been said, it is the missionary's task to work himself out of a job, Ruth Byerly retired in that tradition. For after 33 years of loving service among the people she loves as her own, one of her last acts on the field was to install as her successor, Olga Vela, a well-prepared young Mexican woman. Both the present and the past director have their Master of Arts degree: Miss Byerly's from Peabody and Miss Vela's from Scarritt.

Miss Lillie F. Fox, from Pasadena, California (who has retired from active service in Mexico) speaks affectionately of "Rufus", and says, "It is reported that she is 'retired' but I would add, just 're-treaded' and going strong in another field. May her years after 'retreadment' be many wherever she is. Our Father knows her labor of love in Mexico and He will establish the work of her hands."

Miss Byerly's address in the States is Box 16, Remington, Virginia, but her "heart address" is still south of the border.

Miss Ruth Byerly

Dr. Milton Davis

DR. & MRS. DAVIS ON PRE-RETIREMENT FURLOUGH

By John L. Groves, friend and co- worker

Dr. and Mrs. Milton C. Davis left Monterrey at the end of December for their new home at 415 Woodland Avenue, Denton, Texas. Because they had completed a full term of service, Dr. and Mrs. Davis were given a year of furlough in the United States, prior to their retirement from active missionary service late in 1957. The Davises write that they are very comfortably settled in their new home in Denton. They have transferred their membership to the

local Methodist Church, and the latch-string is out to their many friends and colleagues from Mexico.

Dr. Davis began his missionary career in Cuba, but within a few years had to return to the United States because of serious illness. Upon his recovery from a pulmonary ailment, he went to El Paso, Texas, where he was in charge of the theological department of the Lydia Patterson Institute. From El Paso, he went to Torreon, and then to Mexico City.

Dr. Davis is best known as a scholar for his work in the field of New Testament. His *Life of Christ* in Spanish is widely known and used as a textbook. As a missionary in Mexico he is renowned for his work during a quarter of a century as Director and President of the Union Seminary (Centro Evangelico Unido) in Mexico City. As president of a theological institution during troubled times in Mexican history, he faced countless problems. The seminary moved from one rented place to another, held classes in church annexes, and even changed its name in order to meet the exigencies of the times.

Under the influence and guidance of Dr. Davis, the Seminary carried on a campaign for funds, made the plans, and finally, after years of prayer and effort, has now moved into a new home. Because of ill health, Dr. Davis had to leave Mexico City and live in Monterrey, without being able to see the fulfillment of his dreams in the new seminary plant. He was present, however, at the ceremony for the laying of the corner stone, but was unable to attend the dedicatory service. Since 1954 Dr. Davis has been President Emeritus of the Seminary, and has continued to work in its behalf.

From 1949 through 1956 Dr. Davis was Field Treasurer for the Division of World Missions in Mexico. He humbly sacrificed his personal preference for teaching to the ad-

ministrative needs of mission work without complaint, but, in the opinion of his colleagues, at tremendous cost to his health. Dr. Davis is most gratefully remembered by his students for his classes in New Testament Greek, the Life of Jesus and the Life and Letters of Paul. His good humor and ability as a story teller made him a favorite banquet speaker, and his profound yet simple spiritual vigor made his preaching both powerful and inspiring.

We trust that God will continue to bless Dr. and Mrs. Davis in their new circumstances, and that He will also send more of their kind into the fields of missionary labor.

THE MATZIGKEITS MOVE TO CALIFORNIA

by John L. Groves, Friend and co-worker

Rev. and Mrs. Wesley Matzigkeit and their two children, Carolyn and James, have recently moved from Mexico City to 342 Canon Drive, Santa Barbara, California. "Wes"—as he is known by everyone—first came to Mexico as a member of a work camp sponsored by the American Friends Service Committee in the summer of 1942, while he was a student at Boston University School of Theology. The following summer he returned, bringing with him nine other seminary students who called themselves the "Brothers Ten." Wes was the leader of the group for two summers, 1942 and 1944.

In the summer of 1946, after having graduated from seminary and finished some specialized study in social work, Mr. Matzigkeit and his bride (nee Winifred Howell) came to Mexico as regular missionaries of the Methodist Church, to do social work and to teach in the Union Seminary.

The work camp idea was masterfully executed in Mexico under the leadership of the Matzigkeits. Each summer from 1948 through 1956 a group of college and university students from the United States spent the major part of their

summer vacation on a work project in some Mexican village. The Matzigkeit's direction of the camp provided excellent guidance for many students in vocational selection and good experience in international friendship.

Wes' work as a teacher in the Union Seminary was doubly effective. His class work trained and inspired the young student preachers, and his supervision of their pastoral work in collaboration with the District Superintendents, gave his teaching the practical, down-to-earth touch that makes ideas really effective. His work as counselor for the audio-visual aids club of the seminary is only an example of the practical trend of all his missionary labors. He was also Librarian for the Seminary during the past two years, and greatly improved the system of handling books.

But perhaps the most loved part of his work was visiting in the country churches. To these small congregations in isolated villages, he was and is a good friend. He took to them movies and slides—both religious and cultural; he preached and prayed with them; listened by lamplight to their joys and sorrows; and learned the fine art of eating chiles and "mole", much to their delight. In short, he won their hearts. We give thanks for his example of winsome friendship.

During a decade of service to the Protestant cause in Mexico, the Matzigkeits have made a host of friends and have witnessed to their faith. But their personal and family situation does not permit them to continue their work in Mexico. However, God is continuing to use them in social service work in the city of Santa Barbara. And Wesley writes that he is making periodic visits to a group of 150 Mexican "braceros" near the city, over and above his regular work.

We pray God's blessing on this family as they begin a new and useful life in the United States.

CORTAZAR WELCOMES YOUTH CONVENTION

by Daphne Swartz

The young people of our Social Center and church are very active and on Feb. 16 and 17, they were hosts to the convention of young people of the Methodist churches of this district. We were honored by the presence of Rev. Alejandro Ruiz Muñoz, Secretary of Christian Education. With him were two members of that department, Miss Mary Fitzpatrick and Rev. David Juarez Peña.

At the opening session on Saturday, Miss María Cerca, President of the Cortazar League, presided. This young woman graduated from the nursing school of the Latin American Hospital of Puebla a year ago and since that time has been in charge of the clinic here at the Social Center and also at Suchitlan.

The convention included worship services, classes and inspirational messages. The young people enjoyed all of the activities and the fellowship with others of their age from different churches.

We were especially glad to have among our guests a group of five girls and their grandmother who came from La Minilla, a little village up in the mountains which our pastor, Rev. Samuel Garcia Onofre, visits and holds a service once a month.

IT MEANT A JOURNEY OF THREE HOURS ON HORSEBACK EACH WAY FOR THIS GROUP TO COME TO CORTAZAR!

Remember in your prayers the people of Cortazar and the five other preaching points in this circuit!

NEWS FROM CHIHUAHUA

by Faithe Richardson

Today I noticed that in the Prayer Calendar of the W.S.C.S., Chihuahua is the topic for prayer. Now that I have been working in Central Cristiano a little over a year, that name certainly means more to me as I try to pray for the Methodist work here. You might like to share some of the impressions I have formed in the short time I have been here.

One of the most encouraging features of the church is the fact that there is such a large group of enthusiastic young people. They seem to love to attend the various worship services, and are always ready to help in any way they can. There is a large choir of young people, under the able leadership of Prof. Cepeda, with Miss Negreti as accompanist.

Twice we have used the new station wagon to take a Gospel Team out to an isolated village where there is a little church without a resident pastor. It was heart-warming to see the way these young people preached, prayed and sang. One young man, a prospective preacher, had a good chance to practice, for he preached twice one Sunday. About fifty people came and seemed to appreciate the service a great deal. Quite a number of children enjoyed the Bible stories told by one of the teachers who went with us.

The Sunday School is at present practicing songs for the Christmas program. It is really inspiring to see how eagerly and how quickly they can learn the verses without seeing any words. After repeating the lines over a few times, they can sing them from memory. They sing so joyously and lustily that it makes one happy to watch them. They don't seem to mind the breezes which come blowing through the broken windowpanes or the broken rafters which poke through the ceiling cloth. They only love to sing and to express their joy that Christmas time is here again.

The pastor and Official Board are making a great effort to raise money to remedy this situation for they realize that with such a splendid group of children in the Church School, they need a better place for their instruction. When one sees the large groups of children and young people, the future of our Methodist Church looks encouraging indeed.

In the school there is an enrollment of almost four hundred altogether, with a Freshman class of almost a hundred. Although the young people are only in the school three years, it is amazing to see how much they develop in that time.

There are eleven of last year's senior class who have been coming to the night class in English. After they have worked hard all day, it really takes effort to come at 8:15 for an hour's study. Many of our students walk long distances to get here. What a pity they can't go on to school! They are so young to have to begin to earn their living.

We were very proud of the large group who marched with the many other schools on November 20th. They looked very attractive; the girls wearing blue and white uniforms and the boys, gray and white. Our school and Colegio Palmore again won trophies for being among the best.

We hope that you will pray for us as we take up another year's work here in Chihuahua, where the message of Christ is being taught in hospital, church and the Centro Cristiano.

MANY THANKS

Our sincere gratitude for financial assistance to our magazine goes to Mrs. Mabelle McGuire, Miss Mary H. Clark, Miss Ethel Thomas, Miss Naomi Lisle, Miss Emma L. Eldridge, and Miss Eda Williams.

IN MEMORIAM

Grace Wolfe Donohugh, 1881-1957

(From a letter to Miss Gertrude Abrogast)

. . . Perhaps you have heard that Grace Wolfe Donohugh passed away on Jan. 29. She had been frail for long and of late had suffered at times. During preparation for an operation, she quietly slipped away. It was a sudden and terrific blow to all who knew her.

I know many people in Mexico still remember her with love and appreciation. Of her three fields of labor, Mexico was dearest to her and we often recalled friends and incidents of those days. Her stay in Peru was short and painful, for it was there that Dr. Wolfe died in the high Andes on a missionary journey in 1925. She stayed on two years and, with others, visited Buenos Aires and other South American centers, then returned to the U.S.A.

Dr. Wolfe was an Albion College man and it was a real joy to Grace to take up work there as Director of Woman's Hall. The fact that she held this position for twenty-two years and the resulting devotion of scores of young women testify to her success there.

Upon her retirement she came to Pacific Home, as she had arranged on a recent visit. Few members throw themselves so wholeheartedly into the affairs of the Home as did she—on the Council, promoting the Library, welcoming new members.

In 1954 she married Dr. Thomas Donohugh, a former missionary in India, well-known in Methodist executive offices and highly esteemed by all who knew him. They had two and a half years of delightful companionship. Their lovely home was the social center for visiting speakers and friends. Her religious experience had ripened with the years and her devotion to the church and things of the spirit were sweet to see and live with. How we miss our dear friend!

Your friend,
Dora Gladden Carhart

CENTRAL ANNUAL CONFERENCE

Adapted from "El Heraldo"

The Central Annual Conference of the Methodist Church was held in Aztecas Church in Mexico City on January 8-13. Bishop Rolando Zapata O. presided with great skill and good humor and the conference was marked by a general feeling of good will and cooperation.

Reports of the District Superintendents were heard as well as the various commissions and committees of the Church. Evening programs were in charge of the Federation of Woman's Societies, the Secretary of Evangelism, the Missionary Society of Mexico, and the Men's Brotherhood. $ 54,000.00 (pesos) was subscribed to the Missionary Society for this year, the highest amount ever pledged.

On Sunday morning four young men were ordained deacons and elders. In the afternoon, a special program for youth was presented under the leadership of the Secretary of Christian Education, Rev. Alejandro Ruiz M. In the evening, Gante Church was filled to overflowing with delegates and others who came to hear the fine message by Bishop Zapata and witness the closing of the Conference.

A WORD OF APPRECIATION

We all owe a debt of gratitude to Miss Ruth V. Warner for her fine editing of this magazine for the past eight years. She has worked faithfully and has made "Mexico" a link between Christians in Mexico and the United States, thus deepening and broadening our fellowship in Christ. We congratulate her on the results of her efforts and hope that we may continue her good work!

HERE 'N THERE

Mexico City — Two members of the faculty of the Union Theological Seminary of Buenos Aires have been guests of the Deaconess Training School for ten days in February. MISS MARIA TERESA GOMEZ and MISS ANNA MARIA MACIAS are educational psychologists and direct a school for mentally retarded children in Buenos Aires.

Chile — Recent Prayer Vigils among various groups of Methodist missionaries and believers in Chile brought about a heart seach for a greater measure of God's spirit in their witness.

DR. D. WILLIA CAFFRAY, a well-known and fruitful world-wide evangelist was urged to accompany our Chilean friends and to help them sound the depths of God's enriching Word. MISS RUTH V. WARNER, former editor of this magazine, was invited to interpret for Miss Caffray when neccessary and to assist in the personal spiritual surgery so inevitable when driving stakes for the Kingdom. She flew to Santiago on December 6 and the date of her return is uncertain at this writing.

Mexico City — The JOHN GROVES FAMILY returned from their furlough year in Boston, Mass., in November of the past year. Mr. Groves spent the year in study for a Doctor of Philosophy degree at Boston University School of Theology. He has now taken up his duties once again as mission treasurer and professor in the Seminary.

Puebla, Puebla — MISS BOBBY MATTHEWS, a new LA-3, has arrived to take the place of MISS EMILIA WEBER, who left Mexico in December. Miss Weber has gone to Chile for a year of special service under the Methodist Board as a teacher. Miss Matthews hails from Beaumont, Texas and has a degree in liberal arts.

Mexico City — MISS AUDREY SOWERS, also a new LA-3, had the good fortune to have MRS. JEAN LEWIS HOLE, a former LA-3, on hand in the Internado to help "break her in." Miss Sowers is from Baltimore, Maryland and has a degree in liberal arts from the National College for Christian Workers in Kansas City. Mr. and Mrs. Hole are leaving Mexico in March.

CORTAZAR, GTO:
Miss. Daphne Swartz, Ignacio Ramírez 7
Miss Mamie Baird, Ignacio Ramírez 7

DURANGO, DGO:
Miss Ruth Byerley; on retirement Furlough.
Miss Margaret Campbell, Juárez 200 Nte.

GENERAL TERAN, N. L.
Miss Anne Deavours

MEXICO, D. F.
Miss Gertrude Arbogast, Sadi Carnot 73. Zona 4
Mr. and Mrs. Jhon L. Groves, Apdo. 117 bis.
Miss Mary Fitzpatrick, Apdo. 26203, Zona 13
Mr. and Mrs. John L. Groves Apdo. 117 bis.
Mr. and Mrs. Claude R. Kellogg, on retirement furlough
Miss Orlene McKimmey, Mariano Escobedo 291; Zona 17
Miss Mary Lou Santillan, on furlough
Miss Audrey Sowers, Mariano Escobello 291
Miss Ruth V. Warner, Sadi Carnot 73, Zona 4

MONTERREY, N. L.
Miss Iva Connor, Apdo. 446
Dr. and Mrs. Milton C. Davis, on retirement furlough
Miss Anabelle Dyck, on furlough
Miss Naomi Hare, Apdo. 446
Miss Helen M. Hodgson, Apdo. 446
Miss Dora Z. Schmidt, Washington 208 Oriente
Miss Pauline Willingham, Apdo. 446

PUEBLA, PUE:
Miss Clara A. Gibson, Apdo. 157
Miss Ola Eugene Callahan, Apdo. 157
Miss Bobby Matthews, Apdo. 157

SALTILLO, COAH:
Miss Selma Reynolds, Apdo. 77

REPRESENTATIVES OF THE METHODIST CHURCH
WHO HAVE RETIRED FROM MEXICO

Miss Virginia Booth, P. O. Box 636, Nogales, Ariz.
Mrs. Jackson B. Cox, 602 Texas Ave., Austin, Texas
Miss Emma L. Eldridge 2619 Etna Berkeley 4, Calif.
Miss Lillie F. Fox; 275 Robincroft Dr., Pasadena 6, Calif.
Dr. and Mrs. J. P. Hauser, Jenkins Memorial Home; Watertown; S. D.
Miss Dora L. Ingrum, 1001 Wilkes Blvd., Columbia, Mo.
Miss Belle Markey, 275 Robincroft Dr.; Pasadena 6; Calif.
Mrs. L. B. Newberry, 6039 Vanderbilt; Dallas, Texas
Mrs. F. S. Onderdonk, 415 Mc Cullough Ave.; San Antonio, Tex.
Miss Edith A. Park, 531 Drake Ave; San Antonio, Texas
Miss Mary N. Pearson, Mariano Escobedo 291, México, D. F.
Miss Ethel Thomas, Lebo, Kans.
Miss Lucile Vail, 229 Maine Ave; Long Beach 2, Calif.

MEXICO
BAJA California Norte
BAJA California Sur
SONORA
CHIHUAHUA
COAHUILA
NUEVO LEON
TAMAULIPAS
SINALOA
DURANGO
ZACATECAS
SAN LUIS POTOSI
NAYARIT
AGUASCALIENTES
JALISCO
GUANAJUATO
QUERETARO
HIDALGO
VERACRUZ
YUCATAN
CAMPECHE
QUINTANA ROO
TLAXCALA
PUEBLA
MEXICO
MORELOS
MICHOACAN
GUERRERO
OAXACA
TABASCO
CHIAPAS

MEXICO

Children at the

Laura Temple Ho[illegible]

Mexico [illegible]

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VOL. 47 ' 2 APRI-JUNE 1957

News of Methodist work in Mexico

VERA FLORES

CHRISTIANS IN ACTION:

(Beginning a series)

President Jose Figueres of Costa Rica raised his glass in toast to his country. Everyone else in the circle of delegates and interpreters did likewise. But one glass was [illegible] on the table, untouched, by a sparkly-eyed brunette interpreter from Mexico. The President turned to her and asked:

"Do you not wish the well-being of my country?"

She smiled and replied, "I certainly do wish all the best for your country, Your Excellency, but... I never drink."

"Then you must be a Protestant," commented the President, laughingly.

"I am," she responded with pride, much to his surprize.

Thus it is that Vera Flores, the subject of our first article in this series, witnesses to her faith in an area of world life where that witness is badly needed. Protestants in Mexico can well be proud of Sra. Flores, who has a long list of accomplishments. Besides being a top-notch interpreter, she is the wife of Manuel V. Flores (of the Committee on Cooperation in Latin America), mother of two fine sons, and a loyal and indefatigable worker with children and youth!

Sra. Flores was born in Brazil in the town of Petropolis, capital of the state of Rio, near Ciudad Emperial. Her family had been Protestant for many years, her Portuguese grandparents having been Plymouth Brethren. However, the family became Presbyterian when the first Protestant missinaries (who were Presbyterian) came to Petropolis.

In the course of time the church built by the Presbyterians was left to the care of Methodists and so it was that Vera's parents became Methodists before their marriage.

Vera and all four of her sisters studied in Bennett College, a Methodist school in Rio de Janeiro. Here it was that Vera became interested in the study of languages, especially English. She and her sisters liked it so much that they often spoke it at home and with any English-speaking person that they happened to meet. Thus she was soon well-started on her future career.

But many other things were to happen first. In the first place, she was to meet in 1932, at the World Sunday School Convention, Manuel V. Flores, her future husband. After five years of correspondence, they were married in 1937 and returned to Mexico the following year, where he took up his duties as Assistant Secretary of Religious Education of the Methodist Church. Then followed productive years of work with Mexican youth, until in 1941, Rev. Flores was elected Secretary of Religious Education. He held this position until 1952, when he joined the Committee on Cooperation in Latin America.

In 1952, the opportunity came to Sra. Flores to work as a professional interpreter. She had adden Spanish and French to her repertoire of languages by now and after passing rigid tests in these languages, as well as Portuguese and English, she joined an organization called the Association of Technical Personnel for International Con-

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WEDDINGS IN MEXICO

by Mary **FITZPATRICK**

Probably readers of "**MEXICO**" have already learned that there are some very interesting differences between wedding customs in Mexico and the United States. One is the matter of expenses; here the groom foots the bill for everything, including the wedding gown. Engagements are longer here —sometimes from two to five years— so that the couple can save up for their house-hold furnishings, and the young man can get firmly enough established to take unto himself a wife. The custom of the girl continuing to work after marriage is not highly esteemed here. I discovered this once when I was giving special English classes to a medical student in Monterrey, preparatory to his going to intern in a Missouri hospital. He was lamenting his having to leave his fiancée behind.

"Why don't you get married before you go, and take her with you?" was my perfectly natural query.

"Oh, I can't get married yet, because I don't have a fixed stipend," were his exact words.

"Then she could get a job and work while you are at the hospital," I countered brightly.

"I don't want my wife to work," he said, and, with a disarming smile, added, "If she takes care of me, our children and our home, I think it would be unfair to ask any more of her.'

Subsequently he served his internship, came back to Mexico, married his fiancée and together they returned to the United States. I haven't heard whether she has succumbed to the job-holding custom prevalent among wives there.

The above observations are true throughout Mexico generally, but during Holy Week we encountered another custom which is only regional. We arrived in the little village of La Luz in the state of Guanajuato on Saturday bebore Easter, knowing that a wedding was included in the activities scheduled for the next day. The couple had met in one of our Youth Institutes.

Easter morning right after the Resurrection Service, which began at 5:30 o'clock, the wedding was solemnized. The mother of the groom and the father of the bride walked in the procession together. After the exchanging of vows, the bride and groom were seated to listen to the wedding sermon based on Genesis 2:20-24. The traditional wedding march was used for the recessional. Then followed the wedding breakfast, and after Sunday School the wedding lunch. Everything was going very much according to what we knew of wedding customs in Mexico, but the deaconess (a last year's graduate of our Deaconess Training School) explained to us the novelty of what was going on. According to her, "In this village it's a 'crime' to have a sweetheart, and when the father and brothers of the girl know about a romance, they chase away the young hopeful and have been known to kill him. What the boys usually do is "steal" the girl, deposit her in the home of friends and then his parents go and ask for her hand." This is socially acceptable.

So the wedding we had witnessed was probably the first Christian marriage that had been celebrated in the village. Both families were Christians and had dared to testify to their faith instead of succumbing to sub-Christian practices, although the oldest brother of the bride did stay out of the village all week-end, perhaps in deference to village opinion.

Impresions

by Iva CONNOR

Mexico is certainly a mountainous country. For most of the distance between Laredo and Mexico City the road passes among mountains. For hours one travels on a narrow shelf a thousand or more feet up. The mountainsides appear sometimes as if a giant knife had carved out the road, leaving layers of rock like a layer cake at various angles. Sometimes the rock layers look as if they might have been stirred when about half dried. On some of the slopes are trees of many varieties; on others there is brush and shrubs or sparse grass. Some of the very steep slopes have been cleared, amazingly enough, and corn planted. Other crops, broom grass and maguey are also seen. The views are marvellous. Across a wide valley one sees mountains piled on mountains and a thin line miles away marks where our road goes.

Mexico City is a cosmopolitan city; people of many origins are here. Like most cities it has too many cars on many of the streets, but there are beautiful hotels, theaters and department stores. Also there are many elegant homes painted in lovely pastel tones; broad avenues lined with palmettos, eucalyptus, cedar or pepper trees; traffic circles with statues and fountains; and everywhere flowers! It seems as if all the flowers of Mexico are larger or more brilliantly-colored than their U. S. counterparts. The roses of Mexico, especially, are something to see. They are almost incredibly large and beautiful.

But in other parts of the city, the streets are narrow and dusty, with sidewalk vendors sitting on the walk with their wares around them or selling from stalls made of wood, tin or canvas. Some streets have a double row of such stalls, offering food, fruit, tortillas, notions, toys, clothing and the thousand and one other things that North Americans find in Woolworth's. Several of such markets have been replaced recently by neat, well-built public markets where the merchants each have a small counter and wear white uniforms.

Much construction work is being done, and there are many new buildings. Streets and sidewalks all over the city are constantly being torn up to put in sewer pipes, light wires, for repaving or for building more median grass strips or fountains. The new business buildings and homes are ultra-modern in design with wide expanses of glass used in their construction.

Passing down the streets in residential sections, one is attracted by the singing of birds. Cages hang in the windows or upper porches of the homes. One would think that the climate would be favorable for mockingbirds (my favorite) but they are valued so much for their music that few seem to be free. One unlucky fellow in a ten-inch cage on a busy street was chirping dutifully, but without the gay exhuberance of a free bird. I would have liked to have seen him take a sashay into the air in the middle of his song.

The bakeries are wonderful and numerous! Many are the varieties of rolls, plain and sweet, cookies, cakes, some of which are elaborately decorated. They taste just as good as they look, but one's capacity is limited! Baked goods are delivered by a man on foot or bicycle, balancing a yard-wide basket like a great hat on his head. If one should ever stumble, I'd like to be there to see!

Street numbers begin where the street name changes. And that is often, because

(Turn to page 12)

Workers in Christian Institutions Confer in Chihuahua

On Thursday and Friday of Easter Week, a conference of workers in our Methodist or Methodist-related institutions in the North was held in Chihuahua. Representatives attended from Piedras Negras, Nuevo Laredo, Monterrey, Saltillo, Durango, Torreón, Reynosa and Queretaro, in addition to the Chihuahua workers.

Common problems and projected plans were discussed. Reports were heard from various institutions. There were hours of fellowship and worship together.

This was the first meeting of its kind ever held, and all agreed that it was so worthwhile that a similar one is planned for next Easter time.

MAY NOTES FROM CHIHUAHUA

(Taken from a letter from Miss Olive Givin)

...Not long ago we had a nice surprize when one of the graduates came to repaint the large sign at the entrance of our institution as a token of gratitude for help he had received years ago!

On Mother's Day (May 10), we broadcast a program as usual. Two local business firms gave up to us their advertising time on the radio.

On Teacher's Day, our pupils prepared a party and program for us and brought us flowers and gifts. Then last week, on Student's Dey, we had a program for them, during which a charming senorita was crowned student queen for the coming year. For their party we had made twenty large loaves of bread into sandwiches and prepared other things in proportion!

Chihuahua Social Center

NEW CHURCH IN MONTERREY

The second Methodist Church of Monterrey was recently inaugurated. It is a beautiful new building in the Colonia "Anahuac", and will serve both that colonia and the Colonia "Chapultepec". The building is of gray stone and red brick, with a tower and an illuminated cross at the front. The interior is painted a soft gray with a darker gray ceiling and has a light gray tile floor. The sanctuary will seat 250 people.

The new church is in a growing middle-class community and already there is a good-sized Sunday School. Rev. Agapito Coronado is the present pastor.

Childrens at Chihuahua
Social Center

WORK AT MONTERREY CAMP SITE MOVES FORWARD

A group of about forty young people from the Methodist Student Center at the University of Texas (at Austin, Texas) visited Monterrey on Easter weekend for the purpose of working on the camp owned by the Monterrey Social Center. Putting in some very strenous hours, they laid two cement floors and cleared rocks from a part of the grounds.

The group was under the direction of Mr. Forrest Matthews, assisted by Jorge Hernandez and Naomi Hare. The church young people expressed their thanks by giving the group a party on Sunday night.

NEW ARRIVAL

Miss Bobbie Ferguson has recently arrived to become co-director of the Laura Temple Hostel in Mexico City. Bobbie hails from Dallas, Texas and has a wide background of experience in church work.

She attended both Southern Methodist and Scarritt College, where she majored in Religious Education. After being consecrated as a deaconess in 1944, she worked in Lawton, Okla. and in Oklahoma City as Director of Religious Education. Later she became a rural deaconess in Van Buren County, Arkansas.

In 1947 the call came to go to India as a rural missionary. After training at the Kennedy School of Missions, she sailed for India in July, 1948. Working among the Santals, an aboriginal tribe in Bihar Province, she did rural educational and evangelistic work. After eight years of this work, she decided to return to the United States in the winter of 1956. Coming to Mexico to visit her friend, Miss Orlene McKimmey, she saw the need here and decided to come to Mexico to help in the recently-expanded Hostel. So, welcome to Mexico, Bobbie, and may your work here be fruitful and rewarding!

ANNUAL WORK CAMP BEGINS

Sixteen college young people from the United States arrived in Mexico City on June 20. After three days of orientation, they left for San Felipe Teotlatzingo in the state of Puebla. There they are working with the local Methodist congregation and other evangelicals in program of social service.

They are carrying out various agricultural and sanitary projects and have recently

held a smallpox vaccination campaign with the help of Srita. Luz Maria Serca, a graduate nurse at present working with Miss Mamie Baird in Cortazar. Recreation leading in the schools, reading classes for children and home economics classes for village women also are among the activities in progress at the camp.

The camp is under the direction of Arthur Chaffee, agricultural worker, assisted by Rev. Bowman Clark, student director at Mississippi University.

MISSIONARY RETREAT HELD

Workers in the southern part of Mexico held a two-day retreat at Lake Tequesquitengo on May 31 - June 1. Purpose of the meeting was to deepen spiritual life and share ideas on various problems we face in Mexico and throughout the world.

The meeting proved so valuable that another is planned to be held in September. Those in attendance were Mr. & Mrs. John Groves, Miss Bobbie Ferguson, Miss Clara Gibson, Miss Bobbie Matthews, Miss Mary Pearson, Miss Mamie Baird, Miss Daphne Swartz, Miss Mary Fitzpatrick and Mr. & Mrs. Art Chaffee.

HERE 'N THERE

Miss Ruth Warner returned in April from Chile, where she assisted **Miss Willia Caffray** in a five-month evangelistic tour.

Miss Dora Z. Schmidt has been at her home in Moundridge, Kansas since January seriously ill. **Srita. Angelita Quinones** is in charge of the Hostel in Monterrey in her absence.

Miss Pauline Willingham is at the Brooke Army Hospital, Annex 4, 43 E, Fort Sam Houston, San Antonio, Texas for treatment. She would be glad to hear from her friends.

THANKS TO CONTRIBUTORS

Many thanks go to the following people who have sent contributions to MEXICO during the past quarter: Srita. Luz Jiménez, Srita. Zenayda E. Manzano, Mrs. W. Taylor, Mrs. Edyth B. Doren, The R. A. Carharts, Mr. H. H. Alexander and Miss Lillian Shimmick.

NEWS FROM DURANGO

Margaret Wade Campbell is finishing her three-year term in Mexico and will leave for her home in Shreveport, La., at the end of July. In the full she will enroll in Scarritt College in Nashville, Tenn., for a year of training before returning to us as a social worker. Selma Reynolds, who has completed one year of a three-year special term in Saltillo, has arrived in the Durango center to take Miss Campbell's place.

Centro MacDonell has been undergoing building repairs and alterations. Of major interest is the modernization of the clinic, which now has a bathroom, complete with showers. A guest room has been added to the residential area and the wiring system has been renovated.

About forty adults and young people, students from the evening English clases of Centro MacDonell, enjoyed a last-of-the-year social good time on June 12. The celebration was in the form of an American-style weiner roast held in the play area of the Centro. Games and songs around the fire furnished entertainment and fellowship. When it was time for supper the students enjoyed very much learning to skewer the weiners and roast them to a turn. Most of them had never taken part in this sort of outing. A "friendship circle" closed the evening.

Report From Youth Conference

(Translated)

by Rev. Manuel Flores

The fourth meeting of the Latin American Union of Protestant Youth (ULAJE) was held in Barranquilla, Colombia, on December 10-20 of last year. The Union first met in Lima in 1941, then in Cuba and later in Argentina. Then for the fourth time, the young soldiers of Christ returned to forge new ecumenical ties in a movement now well-known. It deals with another of our revolutions — the revolution of the spirit inspired by Christ, against the enemies mentioned by Paul: "For we wrestle ... against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Nineteen years of heroic efforts have passed in trying to reach that dreamed-of goal that is the reason for the life and program of the Union: The uniting of Christians so that Christ can work and so that "the world might believe."

The meeting in Barranquilla was like past meetings. Its purpose was to review positions, take stock of resources, to call a "cease fire" in the daily struggles in order to commune with the Eternal, the Lord of Hosts, to devise plans and study strategies, to fortify the spirit and breathe in a new hope of light for our countries, to clasp hands and close ranks...

The site of the meeting was not the best, in the opinion of many. And perhaps they were right, for the progressive and liberal Colombia of the past has become the seat of modern inquisitors. A "holy office" in Bogota now dictates the life and death of the country's inhabitants. The predominance of the clergy does away with all liberties and there is a sentence of death for anyone who has the audacity not to be a Catholic. In this climate the strange claims of a Protestant youth congress would not be tolerated. This situation however, did not deter the young people. They wanted only to hold their meeting and, by means of it, to strengthen their program of spiritual revolution.

The common feeling indicated that the place of most security should be found, and with this idea in mind, Barranquilla was selected. A city that is, for the Colombian, free, though limited in liberty and human dignity, Barranquilla is a place of solid, impregnable walls like the fort of Carthage. Barranquilla opened wide the gates of its cordiality and the meeting was a great success.

The presence of the delegates was for the Colombian evangelicals like the presence of a comforting b r o t h e r, of a companion of struggle and pain, who comes to extend his hand and remind one that there is a blessing for the persecuted for Christ's sake.

The congress was a fellowship of souls beset by the highest Christian ideal: Liberty. It was around this theme of liberty that the young people expressed the precious gems of their thought to formulate a program of action in the phrase that served as slogan and as a "challenge to combat": "Liberty to the captives and good tidings to the poor."

Everyone, from the illustrious Cuban evangelist, Cecilio Arrastía, with his poetic and erudite speech to the humblest delegate, made the word liberty a touchstone for a vigorous exposition of principles, for analysis, for planning and for inspiration. The speakers put before the group the concrete questions of religious liberty in Latin America, social justice, Protestant strategy, the bases of liberty, human rights, etc. All this converted the Fourth Congress of the ULAJE into a point of departure for a new battleground. These youth did not attend a literary gathering, but a meeting of fighters for Christ's Kingdom.

To summarize the thought, the spirit, and the words of the youth in Barranquilla, it is necessary to single out the following items:

I. **A growing desire to understand and define the action of evangelical youth in politics was evident.** There is a certain impatience to hear some voice that will authorize the direct or indirect participation not only of individuals but also of groups – but not necessarily of the Church as such. This feeling was revealed in the reports of the delegations from Brazil, Colombia, Puerto Rico and Mexico and others. It is a fact that youth is thinking about and applauding the virile position and strategy of ministers and laymen that – as in the case of two of the countries mentioned – are participating now in an efficient and powerful defense of Protestants. The impact of their personalities in civil government and politics creates a new current of Christian liberalism, of tolerance and progressive spirit. They did not overlook the fact that this matter is very delicate, and that history has taught us many lessons worthy of remembering. Also, in this field, firmness of conviction and a lucid, pure testimony is required. But something needs to be done, and it ought to form part of the program of Christian youth in fellowship . . . quick and definite action ought to be taken in the field of national and international politics.

II. **There was an increasing feeling of concern over the limited cooperation between the churches that have been established in Latin America.** Naturally, the sincere spirit of cooperation of some groups and denominations that are generous enough to sacrifice something of themselves to strengthen union is appreciated. These groups are conscious that cooperation does not weaken, but strengthens their own life, because life must be lost on the altar of this ideal in order to find it enriched.

The youth did not hide their concern over the indifference of their elders – which holds back the efforts of youth – toward the ecumenical labor that is in the desire of Christ "in order that the world might believe." Barranquilla emphasized again the same thing that the Third Congress in Buenos Aires did, when it was said that. . .

> "WE H A V E SEEN that t h e divisions in the C h u r c h limit its prophetic mission before the world. . . This being the time of false political and social ecumenicity, it has been made evident to us the urgency of the Church's manifesting with clarity before the world, the unity that it has been given by its common Redeemer."

III. **The consciousness that the evangelization of and by youth is a first priority occu-**

pied many hours in the full assembly as well as in the study and discussion groups. Effort was made to devise a way of evangelization in which not one area of the life of man would escape the action and strategy of the evangelist. But it was pointed out emphatically that the success of this work rests with the local congregations, with believers passionate about the task, convinced that their first duty as Christians is to pass along the good news of salvation. Programs in which this responsibility rests solely on the evangelist are mistaken, especially if the evangelist is of the traveling, professionalized variety. If the work of evangelism is made to depend upon such evangelists, there will not be many of the potential evangelists that are found in every ordinary congregation rising up to carry on this task. It is necessary, then, to work for the development of a lay evangelism in every local congregation.

IV. **Practical goals were established.** The common interests and necessities of this youth movement, as well as the desire to assist local and regional youth groups in their sistematic work or internal problems, centered the attention of the delegates in specifice means and methods of the most urgency, such as the following:

1. Making available the services of an Executive Secretary whose time and talents would be entirely dedicated to the work of ULAJE; who would visit the countries whose national youth movements are affiliated with the ULAJE; who would orient the Latin American program and coordinate it with the Youth Dept. of the World Council of Churches, the Committe on Cooperation in Latin America, the World Student Christian Ferderation and other similar groups; who would stimulate cooperation; offer guidance and materials for work on the local level, etc.

   Barranquilla took steps toward this possibility and began talks with representatives of the Youth Department of the World Council and with members of the Ecumenical Team who shared in the Conference.
2. Hastening the arrangements relative to the publication of a Youth Hymnal and a recreational songbook —two important items which have been needed for some time.
3. Publishing instructive literature for youth work in local churches, regional and national groups —manuals, study books, ecumenical material, devotional books, recreation and sex education, stewardship, etc.
4. Holding regional ecumenical conferences and institutes.
5. Establishing work camps and leadership training camps.

The presence of Bengt-Thure Molander, Executive Secretary of the Youth Dept. of the World Council, offered the delegates opportunity to extend their vision beyond the borders of Latin America and discover that here and there and everywhere in the world, the youth who march in the company of Christ hold high the same torch —the union of all Christians— and the same light the Gospel. The Ecumenical Team, as well as the representantives of the movement for unification of youth in the United States, expressed their desire to support in every way possible the program and work of the ULAJE.

The meeting in Barranquilla was good because its results left us with the conviction that the leaders of Protestant youth "had been with Christ" and had received the repeated orders "Go and Preach." Before their "King, Captain and God" the delegates renewed their committments of complete consecration to His service, in order that our America will soon see that the Eternal can work by means of youth who love Him with all their minds, spirits, and hearts.

SEMINARY SHORT COURSE

by Arthur CHAFFEE

In the closing exercises for the Union Seminary's new "short course," President Juan Diaz presented the ten graduating students with certificates. The services on May 30 marked the end of the Mexico City Seminary's newest project. Dean Apolinar Zambrano cited Elva Solorzano, Rafael Vazquez and Eleazar Zamora for their outstanding interest and work.

The short course was planned for small town and rural young people with little educational background. It was an intensive three months course. Emphasis was placed on Bible study, Christian Education, and home and farm improvement.

The course, beginning March 4, brought young people from every part of the Republic. Fifteen entered the course. They came from Torreon and Monterrey in the north to Cuautla in the south; from Tampico in the east to Mazatlan in the west. Eleven were Methodists, three Congregationalists, and one Reformed Presbyterian. Ages ranged from 18 to 45. They had an average of six years of schooling.

Four days a week were dedicated to classes. Mondays were reserved for field trips. Among the nine trips, visits were made to the United Publishing House, the Bible Society, a national agricultural experiment station, a fertilizer plant, and a government animal improvement farm.

A number of evenings were dedicated to movies on health and hygiene. Mrs. Apolinar Zambrano taught the students to give injections. Several sessions on first aid were included. During the three months the students had practical work in gardening and poultry raising.

More important than studies completed were the changed lives. Two boys from very humble homes discovered that they were not slow as they had supposed, but could really learn. Three boys felt a call to the ministry and have returned to their homes to complete their high school education. Two lay-preachers have returned to their communities with increased preparation and dedication. One public school teacher has returned to her teaching with new dedication.

The results of the short course were impressive. We hope the course will continue to grow through the years. It promises to be one of the major aspects of the Union Seminary's work. The development of lay leadership is one of the great keys to a strong Evangelical Church in Mexico.

Poultry - raising offers opportunity for better living to these short course students.

CHRISTIANS IN ACTION:

(Cont. page 1)

ferences, which sends interpreters to various international conferences, including of course, Pan American Union conferences.

Sra. Flores has visited 18 countries in the course of her translation work. And everywhere she has a chance to witness to her faith. Often she is the only one at social events who neither smokes, drinks or dances.

Sometimes she is asked to translate unsavory jokes or insults. She refuses, much to the surprize of those speaking and the relief of those concerned with developing friendly relationship between nations.

So Vera Flores uses her wonderful ability with languages as a means of testifying to what it means to be a Protestant Christian in a position where such testimony takes courage and intelligience. And where her actions have repercussions in many other lives in her own country and other lands as well.

So we salute Vera Flores in her work as a link between peoples and pray that God may continue to use her as an instrument of understanding between nations.

IMPRESSIONS

(Cont. page 4)

Mexico has so many patriots to honor and historical dates and documents to remember. So the names change every few blocks. Such interesting names as Article 123 (of the Constitution), Fifth of May, Isabel the Catholic, General Mariano Escobedo, the Black Sea, are only a few.

Public transportation in general is very low-priced. One may ride a city bus for the equivalent of two U. S. cents! For a woman the bus comes to a complete stop, but men hop on and off whenever it slows downs. To get a bus you watch until one you suspect of being the one you want comes in sight and rush out holding up one hand, school room style. However you may find when it is close enough to read the sign that it is not the right one. Some of the long Indian names I have never been able to finish in time!

MEXICO

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MEXICO

PACIFIC SCHOOL
OF RELIGION

UNION SEMINARY CELEBRATES FORTIETH ANNIVERSARY

WORK CAMPERS LEARN AND SERVE

CHRISTIANS IN ACTION: MANUELA A. VARGAS

SANATORIO PALMORE

MINISTERIAL INSTITUTE HELD

CALIFORNIA YOUTH CARAVAN VISITS MEXICO

VOL. 47 \ 3 JULY-SEPTEMBER 1957

News of Methodist work in Mexico

Letter From The Editor

Dear Readers:

MEXICO has a new face, as you noticed in the last issue. For this new "face," we are very much indebted to Rev. Manuel Flores, well-known Methodist artist and writer. He designed the new cover and we certainly thank him for his good work. As you have seen, the cover represents the contrasts within the Mexican nation and the presence and message of the evangelical church in this changing panorama of Mexican life.

You have also noticed the absence of the directory of workers. This will still be published from time to time, but it was felt that it was not necessary to do so in every issue.

Even though we have a "new look," our purpose remains the same—to serve as a link between Christians on both sides of the border and to bring you news of the progress of Protestant Cristianity in Mexico.

We appreciate your suggestions and comments—as well as new names and addresses for our mailing list. Do let us hear from you from time to time!

Yours in Christian fellowship,

Jo Ann Chaffee.

Editor.

Fortieth Anniversary Celebratión

Union Evangelical Seminary

Howard Holroyd

(Mr. Holroyd is a professor at the Seminary, a Disciples of Christ worker in Mexico).

On July 8th of this year, the Union Seminary of Mexico City celebrated its 40th anniversary. Begun in the year 1917 as a union institution in which the Methodist, Presbyterian and Congregational churches cooperated, the Seminary has played a major role in the training of the ministers who are now serving the evangelical churches of this country. Unfortunately, after a few years, the Presbyterians withdrew from the institution to establish their own seminary, but in the year 1931, the Disciples of Christ entered into the cooperative effort. For a time the Friends Church of Mexico also cooperated, but at present, there are only the three groups, Methodists, Congregationalists, and Disciples working together in the Seminary. In the year 1954 the splendid new building which houses the institution was dedicated, and for the first time in its history, the Seminary has an adequate home of its own.

In order to celebrate in an adequate way this important anniversary, the faculty and student body joined together to plan a series of festivities which lasted throughout the whole month of July. The Anniversary Service was held in Gante Church on July 7th. At that service Dr. Gonzalo Baez-Camargo, president of the Board of Trustees, spoke very movingly of the service that the Seminary has rendered in its forty years of work. Rev. Joel Zambrano spoke on behalf of the graduates, and Alvaro Porras represented the present student body. All of the faculty and students took part in the academic procession that preceded the service.

On July 8th, a Memorial Banquet was served at the Seminary building, at which a large number of friends and alumni were present as guests. Prof. Apolinar Zambrano and Dr. Baez-Camargo were the principal speakers on this occasion.

During the month the students planned a number of activities that added color and interest to the Anniversary celebration. The

(Cont. on page 6)

FACULTY 1957

Prof. Gustavo A. Velasco, Prof. H. T. Holroyd, Prof. John L. Groves, Rev. Manuel V. Flores, Rev. Charles MacKean, Rev. Ariel Zambrano M., Rev. Joas Gomez V,, Rev. Maurilio Olivera, Prof. G. Báez-Camargo, President Juan Diaz G., Rev. Apolinar Zambrano R.

U. S. Work Campers Learn and Serve in Mexico

Art Chaffee

Sixteen U. S. college students participated in the 1957 Mexico Methodist Work Camp. The group worked for six weeks, June 24 to August 5, in San Felipe Teotlaltzingo. The village is located in the western part of the state of Puebla, and at the very foot of the famous snowcapped Ixtaccihuatl.

The annual work camp is a cooperative project of the student departments of the Board of Education and Board of Missions and the personnel of the Division of World Missions in Mexico. The camp has a two-fold purpose: to carry out a number of social service projects in a situation in which there is real need within the framework of Methodist missionary efforts in Mexico, and to provide Christian college students the opportunity to both serve in and learn about another culture completely different from their own.

The campers, ten boys and six girls, came from eleven different states, thirteen different colleges and universities. There was a D.R.E. and a chemist, a musician and a mechanical engineer, to indicate something of the variety of persons participating. This year Rev. Bowman Clarke, Wesley Foundation director at the University of Mississippi, came to assist in the direction of the camp.

As in the two previous years, the campers stayed in the large Methodist parsonage with the Ciro Barron family. Rev. Barron is one of Mexican Methodism's best rural pastors. Advisory committees were formed of Methodist laymen in San Felipe, and also in neighboring San Matias. These committees selected the projects which in their view would be the most useful to the community. They also represented the camp before the local authorities.

With the fortune of good weather, little illness, and the enthusiastic cooperation of the committees and the community as a whole, a goodly number of useful projects were completed. In the private Methodist — related school, the girls taught small reading classes. (They learned Spanish along with the youngsters!) The one teacher with sixty students divided among four grades simply doesn't have enough time for much individual attention! The girls also taught classes in sewing and knitting for the women and crafts classes in a public grade school.

The fellows built toilet facilities for a 200-student rural grade school, dug five sanitary latrines for private homes, carried out corn fertilization demonstrations on two school land parcels, planted sweetclover on the school parcels as a soil building demonstration, planted a new variety of potatoes in five homes, and discovered and demonstrated the control of a plague of worms which invaded the bean crop for the first time.

Both the boys and girls participated in leading the hour of recreation at the two public schools, and carrying out a smallpox vaccination program covering 920 children of school age or less. With the help of a Mexican Methodist rural nurse, first injections of the whooping cough-tetanus-diftheria series were given to 120 babies. Movie programs on health, hygiene, and agriculture were presented publicly.

On four different evenings the group was invited to have supper in the homes of Protestant families in San Matias. Although the suppers were a real financial burden,

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Christians in Action:

Manuela Vargas Estrada

by Virginia Reyes de Groves

Miss Vargas with Miss Mirian Derby.

Every year on May 15th, all school teachers are honored throughout Mexico. On that day in 1954, Miss Manuela Vargas entered the Palace of Fine Arts in the City of Mexico. She could hardly believe what she was seeing. The national anthem announced the arrival of the president. As the program proceded, names of different teachers were called to be honored. Then her own name was called, and she went forward to receive the Maestro Ignacio Altamirano medal for distinguished teaching service from the hand of President Ruiz Cortines.

The tiny lady who was honored that day is a Methodist laywoman and director of the girls' school "Hijas de Allende" in Pachuca, Hidalgo. She has been a teacher for fifty years and well deserves whatever honor comes her way.

Miss Vargas has a special love for "Hijas de Allende" because she herself graduated from secondary school there. After graduation, she began teaching although she had not as yet studied to be a teacher. In one little town where she taught all the grades, she received twenty-five pesos a month. She distributed her small salary this way: $15.00 for board and room; $3.00 for the washerwoman; $2.00 for the church; and $5.00 for her mother.

Soon she was able to enter the Puebla Normal School, having discovered that she loved to teach. She finished the four-year course in three years, and graduated in 1909. Returning to the school in Pachuca, she taught there until 1918, when the school was closed due to the influenza epidemic and the Mexican Revolution.

When this happened, she went to teach in a little school run by a mining company in the town of Santa Gertrudis. Very soon she was not only a teacher but also a social worker. The miners led a miserable life, working hard, drinking a great deal in order to forget that their lives were in danger much of the time. She became teacher, friend, mother, sister, as the need arose. She succeeded in instituting savings accounts for each child in the school. And she started a temperance campaign. She loved the people as only a real Christian can do, and they readily responded.

There were 35 pupils to start with. In a few years there were 384 pupils and 8 teachers, a temperance union, a savings union, and a community health organization. But then came a plea from the re-opened "Hijas de Allende" school to return to help them there. Finally, after 12 years of service in the little community, she returned to Pachuca. But today the little school where she worked so hard bears the name, "Manuela A. Vargas."

(Cont. — page 12)

FORTIETH ANNIVERSARY...

(Cont. from page 3)

first was a picnic for students and faculty held in the beautiful grounds of the famous San Jose Purua hotel in Michoacan. Later in the month, they carried out a basketball tournament in which the Presbyterian and Baptist seminaries participated with our team, as well as the Moises Saenz home for University students. The high point of the students' celebration was the Musical-Literary program which they organized for the night of July 20th.

The crowning event of the month's celebration was the series of lectures presented by the Seminary at the Balderas Church, with Dr. Alberto Rembao, editor of "La Nueva Democracia" of New York, as the lecturer. Dr. Rembao spoke very eloquently of the contribution that the evangelical churches have made to the culture of the Latin American countries, especially Mexico. The addresses are being printed under the auspices of the Seminary and the book will soon be made available to the reading public of Latin America. A special Anniversary Bulletin is also being published and will soon be sent out to alumni and friends of the school.

The Seminary family was happy to welcome back to the school many former students of the institution. And it is the fervent hope that with the new home for the school, and with its group of adequately trained and consecrated professors, the Seminary will make an even greater contribution to the evangelical churches in the future than it has in the past.

Seminary Basketball Court

NATIONAL CONVENTION TO BE HELD IN VERACRUZ

The sixtieth National Evangelical Convention will be held in Veracruz October 1-6. One of the largest churches in the country, the Baptist Tabernacle, will be host to the large number of delegates.

Under the leadership of Sr. Pedro De Koster Fuentes, a Methodist layman, plans have been made for a great inspirational meeting of Protestant groups in Mexico. Dr. Cecilio Arrastia, well-known Cuban evangelist, will be the main speaker and many other leading Mexican Protestants will take part. All look forward with great expectations to this meeting, hoping that out of it may come a new awareness of their unity in Christ among all Protestant groups.

EVANGELISTIC CAMPAIGN

During the week of Aug. 11-18, many of Mexico's Methodist churches were visited by ministers from the United States, under the auspices of the Dept. of Evangelism of the Mexican Methodist Church and the leadership of Rev. Arthur Nagel of California.

In the group were Dr. Russell T. Clay, Rev. Robert Washer, Rev. Donald Schooler, Rev. Joseph H. Thompson and Mr. George Fox, among others.

The group was warmly received by Methodists here and evangelistic services were held in many churches every night during the week, with the North Americans preaching. Other churches, even though the ministers were not able to visit them, participated in the campaign with services of their own. Through the week's effort, a goodly number of people were received into the church, and also new ties of friendship were formed between churches on the other side of the border and those here.

ALL ABOUT SANATORIO PALMORE

(Methodism can point with pride to Sanatorio Palmore in Chihuahua. We publish here a brief history of this fine service institution.)

Sanatorio Palmore is the only hospital and school of nursing under Methodist auspices in Mexico. It has been in existence since April 24, 1924, and has been directed and supervised by missionary nurses of the Women's Division of the Board of Missions since 1927. It has the first home for student nurses ever built in Mexico. There are weekly Bible classes for the nurses during the school months, and all student and graduate nurses take turns leading daily morning devotions in the dining room.

The Sanatorio Palmore School of Nursing was incorporated in the state system of education in 1928, and since that time the State of Chihuahua and the Federal Department of Public Health have recognized the diplomas of our graduates. The school of nursing was incorporated in the National University of Mexico in 1940. Ten years later we voluntarily withdrew because of the "red tape" required. The school of nursing is nationally known and its high standards are recognized throughout the country. Its curriculum compares favorably with those of schools in the United States. Students from all parts of Mexico, and a few from Central America and from the United States come to study nursing at Sanatorio Palmore. Approximately 200 young women have graduated from the school of nursing since it was organized.

Very few schools of nursing in Mexico have attained modern standards. Therefore it is very important for our school to keep up with modern standards and continue to set the pattern for nursing education in Mexico.

The Nurses' Home is only half large enough for our present needs. All student nurses sleep in double decker beds and as many as eight students have to live and study in one crowded bedroom. Both bedrooms and bathrooms are overcrowded and although we need to admit more students, we can not do so until the Nurses' Home is enlarged. There are plans for an addition to the home at a cost of $36,000 dollars, half of which has been granted by the Women's Division of Christian Service of the Board of Missions, and half is to be raised by the Division of World Missions.

Many graduates of our school of nursing remain in Sanatorio Palmore to serve as supervisors, head nurses or instructors. However, our graduates are serving all over the Republic in many types of professional activity that vary from midwifery and nursing in a community which has no doctor to nursing administration, public health and other kinds of nursing work in government and private institutions. Several are serving in the United States and one was in Iraq with UNESCO for two terms. Some of our graduates specialize in midwifery and obstetrics, anesthesia, X-ray, laboratory, physiotherapy, children's nursing, surgical or orthopedic nursing.

Sanatorio Palmore has a complete maternity unit of 20 beds and an equivalent number of bassinets, and since 1939, has had a post graduate school of obstetrics for educating graduate nurses in midwifery and obstetrical nursing. About 30 nurses have completed this course. There is great need for well-trained midwives in Mexico.

Sanatorio Palmore also has its own department of anesthesia and is giving a one year course to graduate nurses who wish to specialize in this field.

The institution has its own clinical labo-

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California Youth Caravan to Mexico

Mary Fitzpatrick

An inter-racial Methodist Youth Caravan from the California - Nevada Conferences spent most of August visiting Methodist churches and institutions in Mexico under the auspices of the Board of Christian Education of the Mexican Methodist Church. Rev. and Mrs. Douglas H. Henderson of Albany, California, were the directors and were assisted by Rev. and Mrs. Lloyd Lafler of Redlands. Team members were Misses Noel Clemons of Albany, Jeanne Gansell of Modesto, Marielle Tsukamoto of Florin, and Mona Claire Vaughn of Berkeley, Ronald Reese of Bakersfield, Elwin Stocking of Napa and James Ball of Brentwood.

An exchange of Youth Caravans between California and Mexico has been going on ever since 1949. Last year a group from Mexico went to California under the direction of Rev. and Mrs. David Juarez of the Mexican Board of Christian Education.

In former years the California Caravan has made a bee-line for Mexico City, only making stopovers at points along the way. This year however, 2-day visits were planned at the intermediate points, including services in the local church, a tour of Methodist work in the area, and sight-seeing. The Caravan visited in Ciudad Juarez, Chihuahua, Durango, Guanajuato, and Querétaro before reaching Mexico City.

After orientation, and several days of touring Methodist work in the capital, which included attendance at the dedication of a nearby rural church at 6:30 a.m., the Caravan visited a newly acquired piece of property which will someday be developed into a much needed camp site. The place is near Ozumba, and the deaconess-pastor there had breakfast for the Caravaners. From there the Caravan was divided into two teams and one went to Cuautla, while the other went to Jojutla, for a three-day work project. The recent earthquake coupled with termites had caused the Cuautla parsonage roof to cave in, so the Caravaners helped with replacing it.

Ronald Reese had been commissioned by his church friends at home to administer a love gift fund, and in Cuautla he and the Hendersons chose a fine white enamel kitchen cabinet to donate to the parsonage.

In Jojutla the team helped put in window panes, thus contributing to the finishing of the new building there. Their manual labor which they wanted so much to give, was kept to a minimum, however, by the schedule of five services a day which Pastor Juan Vargas had worked out throughout his circuit. The first one was morning watch at 5:00!

The two teams were reunited in Cuernavaca, where Cortes' Palace, the Borda Gardens, and the markets were visited. Once back in Mexico City visits to Anahuac and Aztecas churches, more sight-seeing, souvenir-shopping and meals with the District Superintendent Roberto Lara, the Deaconess Training School, the Union Seminary and the Methodist Hostel for Girls rounded out the program.

The farewell program held at Union Seminary brought together Mexico Caravaners from other years. After words of testimony by the Caravaners, Ronald Reese's slight-of-hand tricks closed the evening. The Caravan proceeded from the capital to Saltillo and Monterrey and back to the border.

The opportunity for young people from such varying backgrounds to talk and work together helped them to see that it is Christ —not culture— that unifies.

Group at Ministerial Institute

MINISTERIAL INSTITUTE

John L. Groves.

Methodist ministers, deaconesses, and accepted supply pastors met in the Union Seminary in Mexico City, July 23-30, for a ministerial institute. The committee in charge of the program and arrangements was made up of Bishop Rolando Zapata, President Juan Diaz of the Union Seminary, and the Rev. Alejandro Ruiz, executive secretary of the Board of Christian Education. Funds for the cost of the Institute, including travel expenses and room and board for the delegates, were provided by a regular appropriation from the Division of World Missions.

Two hours each morning and two more each afternoon (a total of ten hours of sessions for each class) were devoted exclusively to study by all delegates, with assignment to classes according to the status of each person in his conference relations. Credit for the Conference Course of Study was given to the sutdents who passed satisfactorily the examinations at the end of the class sessions. Subjects taught in the Institute and the respective instructors were as follows: Wesley's Sermons, in three classes, led by Pastors Josue Osorio, Josue Alvarez, and David Juarez; Biblical Hermeneutics, taught by the Rev. Manuel Castañeda Flores; Pastoral Psychology, by the Rev. Eduardo Guerra; and Church History, by the Rev. Raul Rios. At the closing service the students in these classes received their certificates.

Deaconesses and ordained elders had classes on the Song of Songs, led by Bishop Zapata, and on Current Theological Trends, by Professor Howard Holroyd. Professor Holroyd is a missionary of the Christian Church (Disciples of Christ) and teaches theology in the Union Seminary. Both of these classes were highly stimulating. Bishop Zapata stressed the mystical aspect of religion in an allegorical interpretation of the love poems. Professor Holroyd gave an excellent survey of twentieth-century theological movements. In keeping with the nature of the subject matter, there was lively discussion.

Another major activity of the Institute was a series of "Evangelical Voices," which consisted of reports on their work by leading Methodist and interdenominational agencies, such as the Union Seminary, the Methodist Deaconess School, the Penzotti Institute, the Evangelical Defense Committee, the National Council of Churches, the Mexico City Branch of the American Bible Society, the Wycliff Bible Translators, the Child Evangelism group, the Latin American Youth Organization (ULAJE), the Methodist Board of Evangelism, the Rural Department of the

(Cont. — page 10)

MINISTERIAL INSTITUTE...

(Cont. from page 9)

Union Seminary, and the Interdenominational Audio-visual Aids Club (CAVE). A book exhibit was provided by the Union Publishing House.

Matins were led by several deaconesses. Dr. D. Willia Caffray gave a series of evangelistic messages, stressing the Methodist tradition of sanctification, at the noonday inspirational hour. Dr. Alberto Rembao of the Congregational Church, who now lives in New York City and is editor of the evangelical magazine, **La Nueva Democracia,** gave a series of evening lectures at the Church of the Messiah on Balderas Street. The theme of his series was the theological foundations of culture. Despite the cultural and theological profundity of the lectures, they were well received, and have since been published in book form by the Union Publishing House of Mexico City, under the title **Pneuma.** The series by Dr. Rembao was jointly sponsored by the Ministerial Institute and the Union Seminary, as part of the fortieth anniversary celebration of the latter.

One of the most satisfying features of the Institute, in contrast to most Methodist gatherings, was the emphasis on study and inspiration and the exclusion of ecclesiastical business and politics. Ministers from the Border Annual Conference expressed their desire to have the next Institute (probably in 1959) in th northern part on Mexico, since the past three have been in Mexico City The capital city has been favored by the organizing committee because of the excellent facilities available in the new building of the Union Seminary, and on account of the saving in travel expenses, due to the large number of ministers stationed in and near the capital.

WORK CAMPERS...

(Cont. from page 4)

none could have been happier than the hosts to have such a group as guests in their home. And the campers enjoyed themselves as well. It was real Mexican food in a real Mexican home—miles from a main highway of normal tourist route.

To give a break from the camp routine and a broader view of Mexico, weekend trips were taken to the cities of Puebla, Veracruz, and Atlixco. One weekend was dedicated to mountain climbing. The goal has always been to pass the snowline. This year Nature was against real success. The snowline was hundreds of feet higher than normal. But at the end of the climb, something over 15,000 feet, some snow and ice could be found under the bolders and in shaded spots, so the climb was graded a success. A seventh week was spent in Mexico City with visits to some of the many historic and cultural places, as well as last minute shopping.

The camp could be judged successful from every standpoint. Many useful projects were completed. Friendship, cooperation and appreciation on the part of Protestants and Catholics was very evident. The campers themselves found a world they had not known before. In spite of language barriers many genuine friendships were made. Regardless of the vocation in which they finally enter, life will always have a little different meaning—different because of the dozens of materially poor, yet humble, sincere, loving friends who received them so graciously in that distant village.

As the campers left for home, a request was many times repeated to them: "When you get home, tell your friends that even here in this humble village there are Christian brethren who love the Lord."

Border Annual Conference

John L. Groves

The Border Annual Conference of the Methodist Church of Mexico held its twenty-seventh session at St. Paul's Church in Torreon, Coahuila, July 17-21. Bishop Rolando Zapata presided with his customary efficiency and impartiality. Dr. Willia Caffray gave a series of evangelistic messages at the noon-time inspirational services. Evening meetings included the service of welcome given by the local congregation, and programs sponsored by the Board of Evanglism, the Mexican Missionary Society, and the Federation of Women's Societies.

A high point in the session was the reception of five young men into full conection and their ordination as deacons. (See picture).

Ordained deacons.

Group attending conference.

Two of these men are graduates of the Union Seminary in Mexico City. All are currently taking the Conference Course of Study. (Seminary training may not be substituted for the Conference Course of Study in the Methodist Church of Mexico). Rev. Pedro Rivera was also accepted into full membership and elected to deacon's orders, **in absentia**, to be ordained later (July 30) in Mexico City.

The appointments read by Bishop Zapata at the closing session on Sunday evening included an exchange of pulpits by the Rev. Oscar Gutiérrez, appointed to Mexicali, and the Rev. Gaspar Garza, sent to the church at Torreon. Two newly ordained deacons, Elias Diaz and Samuel Martinez, were moved from small churches in the state of Sonora to Matamoros and Tampico, respectively.

The spiritual tone of the conference and the atmosphere of fellowship were on a high level. Practically all of the ministers of the conference, many of them in a chartered bus, went directly from Torreon to Mexico City for the nation-wide Methodist Ministerial Institute.

Second Retreat Held

Workers in southern Mexico recently enjoyed a four-day Retreat in Cuernavaca, Morelos, at the home of Mrs. Marie Gore Somers. The four days (Sept. 19-22) gave ample time for worship, study and recreation.

John Groves led the group in study of the Gospel of John, and others of the group led discussions on various phases of our work. Distinguished guests were Rev. Manuel Flores, of the Committee on Cooperation in Latin America; Dr. Frederick Huegel, of the Disciples of Christ Church; Dr. Eleazar Guerra, ex-bishop of the Methodist Church; and Dr. Gerald Harvey, Field Consultant in Christian Education.

All in attendance agreed that the time was well spent. Away from the pressure of daily duties, the group was able to come to a clearer understanding of various problems and be refreshed and renewed in study, play and common worship.

From row: Jeannie Perry, Hannah Groves; 2nd row: Johnnie Groves, Bobbie Matthews, Mamie Baird, Jon Perry, Mary Pearson, Virginia Groves, Bobby Groves; 3rd row: John Groves, Earl Perry, Wilma Perry, David Perry, Jo Ann Chaffee, Bobbie Ferguson, Art Chaffee, Ola Calahan, Mary Fitzpatrick.

MANUELA VARGAS...

(Cont. from page 5)

In 1933, Miss Vargas was named principal of the Pachuca school. It now has an enrollment of 600, with 20 full-time teachers and 16 part-time teachers. There is a boarding department with 53 girls. There is a kindergarten, primary school (6 years), secondary (3 years), and a commercial department (3 years).

The school is in good standing with the government and the community. There is an active parents' group, as well as an alumni group. An interesting facet of the girls' education is that in their last year in secondary, they have the privilege and duty of teaching an illiterate to read.

All this testifies to a personality completely dedicated to Christ and to His service. How much one person can do when he or she gives all to Him! By means of this article, we pay high tribute to Miss Manuela Vargas and wish her many more years of happy service!

Notes From Durango

We are looking forward to the arrival in late December of Donna Lou Nelson, of Bisbee, Arizona. A new "Three", she is at present studying Spanish in San José, Costa Rica. Donna Lou will take charge of the Day Nursery, leaving our director, Miss Olga Vela, free to enlarge the club program.

A half-dozen children were "graduated" from the day nursery at the end of August and a younger group accepted for care. Those enrolled range in age from about two-and-a-half years to five. They leave when they enter first grade. We are preparing to install new playground equipment for the little folk. This has been a long-felt need. The indoor playroom is well equipped.

Three International Weddings

Mr. and Mrs. Melvin Williams

Although MEXICO does not usually print news of weddings, three very interesting ones have occurred recently that merit telling about. First, came the wedding of Mr. & Mrs. Melvin Williams. (See picture) Both friends of Mary Fitzpatrick, they met at Drew Seminary several years ago. Virginia Maniti had come from her home in the Philippines to study for a year in the United States. After the year of study, she returned to take up her work as a deaconess with the Board of Education of the Methodist Church there. But the friendship begun at Drew blossomed into romance. Soon plans were being made for a wedding in Mexico, with Miss Fitzpatrick's help. They were married in August and are now living in New York, where Mel is completing his theological studies and is assistant pastor of a church in Brooklyn. When he finishes, they are hoping to become Methodist missionaries to whatever country the Lord may call them.

The second international wedding was that of Chonita Reyes, (sister of Mrs. John L. Groves) and Anthony Edgerton of Columbiana, Ohio. They were married in Monterrey and will live in Ohio. They became acquainted and subsequently engaged while working together in a Friends work camp in Mexico.

The third wedding was one that linked a family in Japan with one here in Mexico. Rosenda Baez-Camargo, daughter of Dr. & Mrs. Gonzalo Baez-Camargo, married Jiro Mizuno of Japan on August 24 in Mexico City. They too, had met while students in the United States. They are at present living in Chicago, Illinois, where he is a Methodist minister.

And so it is that the world grows smaller every day! When Christian family ties stretch across national boundaries, we move much nearer to real international understanding and good will.

Mr. and Mrs. Anthony Edgerton

Chihuahua Report

The School of Nursing of Sanatorio Palmore graduated on July 31, 10 nurses and two others who had finished their two year post-graduate course in Obstetrics. One of these later was **Miss Edna Theisen,** missionary in the Brethren Church, who is stationed in Nuevo Ideal, Durango. She was a fine addition and influence among us during her stay here.

Miss Lorena Foster returned to her work here in July following a year's furlough.

Sanatorio Palmore is rejoicing these days at having **Juan Milton Velasco** and his family with us. Mr. Velasco is taking over the administration of the hopsital. We are very happy because we have been hoping and praying for years for just such and addition to our staff.

Miss Lula Rawls during a short vacation in August attended E. Stanley Jones' Ashram at Mount Wesley hear Kerrville, Texas.

Miss Marcella Mathys, of Muncie, Indiana, has arrived at Centro Cristiano, and is hard at work.

Miss Faithe Richardson has been transferred to Centro Social Roberts (Apartado 77) in Saltillo, Coah.

Misses Rosella Bonorden, Joyce Haberman, and Helene Rossol arrived in Chihuahua September 1, and left the next day for Costa Rica, where they will have a few months' language study before returning to Chihuahua. They are all new LA-3's.

Rev. Charles Boss, of Claremont, California, was the visiting minister in Chihuahua during the nation-wide evangelistic campaign in the Methodist Church in Mexico, beginning Auguist 11. In addition to the services in "La Trinidad", Chihuahua, Rev. Boss visited **Rev. Lucino Rubio** and family in Cuauhtemoc, and preached at Delicias. Rev. Boss spent three years as a Methodist missionary in Pakistan, having to return to the States because of his wife's health.

News From Monterrey

Anna Belle Dyck returned to Monterrey from her furlough the last week of August. During her year away from the field, she studied one quarter at Garrett Biblical Institute in Evanston, Illinois. She also attended several conferences, and visited relatives and friends in Kansas, California and South Carolina. At present, her main project is the completion of the Social Center camp. A group of work campers from the U. S. came to help in the construction work the week end of September 15.

Miss Evelyn Keim of Ohio has come to take the management of the Internado in Monterrey. Miss Keim is a deaconess loaned to the Foreign Dept. and has had much experience in working with Latin Americans at the Harwood Girls' School at Alberquerque, New Mexico and the George O. Robinson School in Puerto Rico.

Here 'N There

Recent vistors to Mexico have been **Rev. Roy. Smyres,** chairman of the Advance Deparment, and **James L. Riedy,** Production Manager of "The Methodist Story."

Dr. Gerald Harvey, Field Consultant in Christian Education of the Methodist Board of Missions, has been in Mexico recently working with the Board of Christian Education of the Mexican Methodist Church. He is visiting in various churches and has given a series of lectures on Christian education under the auspices of the Union Seminary. He also will have an opportunity to work with other denominations in the National Convention of evangelical churches during the first week of October.

Mr. & Mrs. Robert Nagy and their three children recently stopped in Mexico City, on their way to language school in Costa Rica. After completion of their studies, they will go on to Bolivia.

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PUEBLA, PUE.

Miss Clara A. Gibson, Apdo. 157
Miss Ola Eugene Callahan, Apdo. 157
Miss Bobbie Matthews, Apdo. 157

SALTILLO, COAH.

Miss Faithe Richardson, Apdo. 77

PALMORE

(Cont. from page 7)

ratory with a graduate technician in charge, and gives all student nurses laboratory experience, as well as giving special training to nurses who wish to specialize as laboratory technicians.

Sanatorio Palmore supports a polyclinic for the underprivileged, and the student nurses are there taught to put into practice their theoretical knowledge of Public Health and Social Service. Busy doctors of our group, specialists in their fields, give their services in the clinic assisted by three internes. A fulltime doctor is needed for Public Health work both in the clinic and among the needy Indians in neighboring villages.

The clinic has a Women's Club where the poorer women of the community may enjoy wholesome recreation and have an opportunity to learn how to sew, embroidery, prepare meals, keep their families healthy and help others. The clinic also needs a club for children and an adequate playground.

Sanatorio Palmore is organized as a Civil Association according to Mexican law, making it exempt from Federal taxation. It has an official governing and advisory body, including persons of importance in the city's educational, business and church circles.

More than twenty doctors of the city bring part or all of their patients to Sanatorio Palmore, and though at least nominally Catholic, give their loyal support to the institution, in spite of the vigorous program of anti-Protestant propaganda which is always being carried on in the city against Sanatorio Palmore.

An auditorium which will seat 400, and is used for the recreation of students as well as for conferences, programs and parties, was built, largely through the efforts of the alumnae of the school of nursing. Also funds were raised locally, some years ago, through the efforts of Miss Ana Maria Echave, an alumna, and of Dr. Julio K. Ornelas, Technical Director of Sanatorio Palmore, for a lovely new addition to the Maternity Unit.

In May, 1954, two new wings to the main hospital building were completed, providing an adequate operating room suite, a floor for private rooms, and one for ward patients. The funds were provided by the Women's Division of Christian Service of the Board of Missions from a Week of Prayer offering, and by the Division of World Missions from the Advance Specials. All of the patients except those from the Maternity Department were moved to the new wings, and the old building has been renovated to provide adequate laboratory facilities, X-ray department, central kitchen, dining room, class rooms, demonstration room, business and nursing offices, library, central linen supply, emergency and treatment room, and internes' quarters.

The institution's ethical standards and high class of work have gradually won the respect of the people of the city, state and nation, as well as the friendship of the immediate neighborhood, whose attitude in the beginning was quite unfriendly. Sanatorio Palmore has grown from 10 beds in 1924 to 105 beds in 1957. This growth has been achieved in the face of tremendous financial difficulties, and of great opposition on religious grounds.

MEXICO

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MEXICO

REBUILT SOCIAL CENTER SERVES SALTILLO

CHRISTIANS IN ACTION: PEDRO DE KOSTER

MY FAITH, AND MY LIFE

NATIONAL CONVENTION IN VERA CRUZ

DECEMBER GRADUATIONS

DORA SCHMIDT

VISIT WITH A MEXICAN WSCS

COLBROOK

VOL 47 # 4 OCTOBER-DECEMBER 1957

News of Methodist work in Mexico

EDITORIAL

As "Mexico" finally goes to press, the 1957 celebration of the birthday of Christ is fast fading into memory, although Mexico City's streets are still hung with thousand of Christmas lights and various other decorations. And in the windows of homes, one sees evidence that the Christmas tree custom in being adopted by an ever-growing number of families, both Catholic and Protestant.

The "Winter Night" services in Protestant churches have concluded and all the Christmas programs presented. The twoweek Vacation Bible Schools have been held in churches all over the Republic.

The crowded streets filled with Christmas shoppers and the loudspeakers playing Christmas carols are all but forgotten. The struggles to get a bus, taxi or just any means of conveyance and the resulting irritations are also fading away. The thousands of "piñatas" that showered their contents down upon delighted children's heads are now just broken bits of pottery and a jumble of crepe paper.

But many of us and many of you arrived at Christmas time a little too tired to enjoy its happiness or to catch the sound of the angels' singing. Down here, Americans feel ashamed that American commercialism has come to dominate the Christmas scene so much . . . both at home and in other countries.

But it isn't really fair to blame "commercialism", even though, since it is a rather vague and very general word, it's a handy thing to blame. But the real blame lies with you and I and every individual who allows himself to be taken in by the gigantic advertising compaigns staged at this time of year. We're the ones who are really off balance, who fail to put the emphasis where it ought to be. How easy it would be to control our spending, to observe family worship in our home during this season, to choose the Christmas activities that really have to do with its true meaning! Perhaps one of our New Year's resolutions ought to include something about "how I intend to celebrate Christmas in 1958"!

And now with that New Year stretching out before us, many of you and many of us will join without realizing in the Christians around the world who will kneel before the Communion table in the dawn of this unknown year. The prayer that you and I pray there should not be short this year nor an insignificant thing. If we are the kind of Christians we ought to be that prayer will surge up from the deepest wells of our being and include all the concerns of all the peoples in the world. We will seek their well-being and their true happiness and the will of God for us all in this troubled world. We will dedicate afresh our puny talents to the realization of that Holy Will here upon this restles globe and in every phase of the multi-faceted life upon it. And we will, as we always have to, ask God to start with us.

REBUILT SOCIAL CENTER SERVES SALTILLO

Faithe Richardson.

People, passing along Victoria Street, often stop to look in at the attractive patio which is visible through the glass door at the entrance of Centro Social Roberts. Certainly, it is a beautiful building, well equipped to take care of young women who wish for a home during the school year, in Saltillo. There are also adequate class-rooms, comfortably arranged to accomodate the more than two hundred students who have enrolled for the study of English, from six to nine at night.

After waiking through the three different patios, eventually one comes to the very spacious and well-planned sports-ground, where there are two basket ball courts and tennis and volley ball. There are two good stadiums which seat more than two hundred spectators each.

Relaxing in the Patio

Saltillo Social Center

Centro Social Roberts is a dream that has been transformed into a reality. Miss D. Gomez has labored unceasingly to rebuild this building wihch now stands as a witness to her untiring efforts and good taste. She is working to build up the classes, the Clubs and the "Internado" in order to make this a self-supporting institution, of which the Methodist Church in Mexico can be very proud. The program is being developed and it is hoped that soon we shall have sufficient funds to take care of the applications that are made for scholarships to needy girls, who want to continue their education in Saltillo. Miss Gomez, realizing the urgent need for leaders in our church and schools, is anxious to be able to help Methodist girls from other cities, who want to come here to stay.

This year we have eight girls only. They all attend Sunday School and Church Services. Three only are Protestant girls, but they all take turns in reading the **Upper Room** for the Morning Devotions and have their prayers after study at night. They are a lovely group of young ladies, attending the State Normal School and the Commercial School.

(Cont. — Page 4)

REBUILT SOCIAL CENTER.....

At present we have four different teachers for the various English classes. Miss Gomez teaches the beginning English to adults and also to children over ten years of age. Mrs. Caldwell, wife of an American missionary of a sister church, has charge of the Kindergarten English three times a week. Mrs. Seibert, wife of a local American business man, is teaching the First Graders and I am teaching the advanced English Classes and some individual students.

During the summer months Miss Gomez has been keeping American students from the Inter-American University, and has been teaching Spanish to some American missionaries. She has earned enough to help buy equipment and to repair the two old pianos, which are now a great joy to all of us. Several of the girls take music.

This year for the first time, there are two ladies helping with the office work, one for the day and the other at night. Both are proving their worth and are giving more time to Miss Gomez for her plans.

We are hoping that while we are teaching the various classes we are also witnessing for Christ and are able to break down some of the strong prejudices. The Centro seems to be ready now to be a very useful institution for the work of the Kingdom.

ADVICE

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the dark jonurney with us.

Oh, be swift to love, make haste to be kind!

Henri Frédéric Amiel

BILLY GRAHAM TO VISIT MEXICO

Latin American Protestants in nine countries are working with great enthusiasm to prepare for the coming visit of Dr. Billy Graham to this area of the world. Dr. Graham plans to visit Jamaica, Puerto Rico, Barbados, Trinidad, Venezuela, Panama, Costa Rica, Guatemala and Mexico. in January and February of 1958.

In all the countries to be visited, committees have been at work for some time organizing prayer campaigns, courses for the preparation of counselors and volunteer workers and special services and programs to be held before Dr. Graham arrives.

In Mexico a committee has been at work for some time preparing such events to culminate in the visit of Dr. Graham on February 15 and 16. Practically all denominations and groups are cooperating in the effort to make this campaign reach the greatest possible number of people. Hopes are high that the Gospel message will be heard and accepted by many whose lives have not yet known its transforming power.

¡MUCHAS GRACIAS!

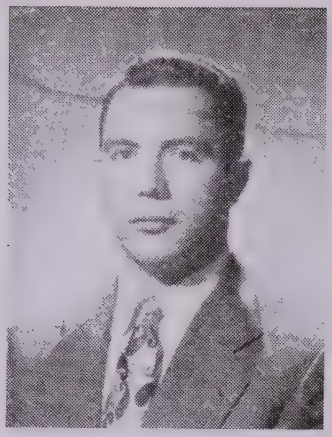
Our heartiest thanks for contributions to this magazine go to the following: W. R. Fenwick, Viola Benz, Earl W. Saunders, Irene E. Tapper, Ruth W. Preston, and Esther A. Stenken.

Good Book to Read

People's Padre by Emmet McLoughlin. A frank, objetive appraisal of the Roman Catholic Church in the U. S. by a man who was a Franciscan priest.

Christians in Action:

Pedro De Koster



Pedro De Koster

In an office building high above Mexico City's busy streets, a man sits at a large, curved desk which contains stacks of important looking papers. He is Sr. Pedro De Koster, manager of the second largest network of radio stations in the Republic.

He tells you, "The greatest thing that has happened to me is that the Lord Jesus found me. I did not find Him, he found me."

Sr. De Koster was born in Saltillo in 1922. His father, who was Dutch, died when he was nine years old and the family moved to San Antonio, Texas, to live with an uncle who had been exiled there by the Mexican Revolution.

"There in San Antonio, when I was thirteen years old, something happened which changed the course of my life. There was a business man, Mr. R. A. Matthews, who had a small mission among the Mexican people in San Antonio. I became acquainted with him and he took me many times to the services at his mission. My family let me go willingly at first. But as I became more serious about it, my uncle, a Catholic, forbade me to go and insisted that I wash his car on Sunday morning at 10:00. But I went to the service instead. When I came home, he gave me a beating with his belt. Afterwards, in private, I opened my heart to the Lord and accepted Him as my Saviour."

"In the United States, I became a Mexican", says Sr. De Koster. "I became associated with many Mexicans who were living in the States during the upheavals caused by the Revolution and I began to want to return to Mexico to help guide the Revolution into constructive channels. I felt especially called to serve the Lord in business and economic life in some way."

Seeking this way, he studied economics at the University of Texas at Austin for two and half years, then returned to Mexico to study and graduate from the College of Economics at the University of Mexico.

Throughout his teen-age years, it was necessary for him to work. And his ambition and drive are evident in that no job was too lowly for him . . . washing dishes, selling newspapers, being an elevator boy, etc.

Now he has arrived at a position of considerable influence and importance. In his present work, he supervises a chain of sixty radio stations and has managed, within a relatively short time, to better the financial affairs of the company very strikingly. He also finds time to teach a two-hour course in economics at the University of Mexico.

He works untiringly in the life the Pro-

(Cont. — Page 12)

MY FAITH AND MY LIFE

Eduardo Dallal y C.

(Eduardo Dallal is 23, a leader in Methodist youth organizations, and has a year and a half of study remaining to complete his training in medicine.)

Intellectual life is a long and complicated road. It is full of turns and difficult parts that demand drive, constancy and calmness The student's life is easy when you consider that precious irresponsibility of not having anything else to do but to acquire training. But it is also a road full of difficulties, for Science becomes more complicated every day.

Scholarly activity is absorbing. When you reach the university level and have chosen a vocation to follow, the gates of your mind's curiosity slowly close on other fields of knowledge as you go deeper in your subject of study. As minutiae turn into generalities and other minutiae still smaller appear, other activities of the spirit —the fields foreign to your vocation— diminish in importance and naturally, become less and less familiar to you.

These other activities of the spirit become musty. Among them is Religion. The human factors in religious life have discredited it through wrong practice, political and economic maneuvers under this or that theological flag. Religion, in our world, has become an unfortunate synonym of "church". The metaphysical, etymological and permanent sense of "religare" is lost in mediaeval intrigues and scholarly positivisms in such a way that it cannot be found anywhere in the University.

The world we live in marches under a Christian flag. Nevertheless, in the vital spheres of those who march in front —politicians, intellectuals, scientists, legislators, leaders of the great human parade— Christianity is but the banner of presentation, words without meaning, duly written into the proclamations of political parties and public statements of leaders who seek the approval of the populace. Yet many will claim that professional life in our day has a Christian ethic!

Eduardo Dallal

The problem of intellectual life facing religion lies in the fact that man has systematically refused to reconcile them, saying that absolute Scince has no place for impossibilities that are accepted only by faith. In answer some people have tried to demonstrate that also by faith one accepts many of the basic concepts of Science, as only by faith are impossible projects and daring investigations launched.

Christian religion must go further. Having the idea of a God who cannot compete with absolutely proven facts is to have a false and weak God. It is to deny Him omniscience and to place ourselves, artificially, in a higher place than our God. The mysteries of Science are mysteries of a divine order. We say that the Lord is higher than our conscious, knowing horizon, but we deny Him three times and more when it comes to placing Him on this side of the same horizon.

The world of the Christian religion is a world of universal, permanent concepts.

(Cont. — Page 10)

SIXTIETH NATIONAL EVANGELICAL CONVENTION

Prof. Juan Dias G.

(Translated from "Nuevo Avance")

The progressive and beautiful city of Veracruz with its eight Protestant churches was the site of the sixtieth National Evangelical Convention of Mexico, October 1-6.

Each National Convention has is own characteristics that distinguish it from the rest and leave memories that last for many years in the hearts and minds of those who attended. This year's convention was distinguished by the brotherly cooperation and enthusiasm of the eight local churches of the port city: Baptists, nondenominational groups, Independents, Methodists, Nazarenes, Pentecostals and Presbyterians united their efforts and means in order in order to assure the complete success of the Convention; testifying thus that in spite of difference of name and government, they are one in Jesus Christ. The general assembly meeting and the great evangelistic services were held in the Baptist Bible Tabernacle; the morning watch services in the Presbyterian "Templo Sinai", and the other study groups in other churches.

Many people came from many different parts of the country: from Tampico, Monterrey, Saltillo, San Luis Potosí, Zacatecas, Aguascalientes, Guadalajara, Pachuca, the Federal District, etc. Also, we saw brethren from the United States, especially from California.

The large Baptist Tabernacle, with a capacity of nearly 2,000 persons, was constantly full, particularly during the evening evangelistic services.

The quality of the program of the Convention depends a great deal on the speakers and evangelists. On this occasion, we were very happy to have as evangelist, Dr. Cecilio Arrastía, of Cuba, whose messages and lectures illuminated and stimulated our minds and moved our hearts.

It is impossible to mention everyone who took part in the program but we would like to mention especially Dr. F. J. Huegel and Dr. John T. Dale. Dr. Huegel was in charge of several of the "quiet hour" messages and the "Upper Room", together with Misses María Luisa Chagoyan and Natalia Medina. Dr. Dale, basing his message on the letters of Paul to the Colossians and Philippians, made a profund explanation of the life in Christ and the life of the church. The influence and acts of these brethren moved hundreds of the delegates to participate with fervor in prayer in the "Upper Room."

It is said that evangelical people are a people that sing and in this Convention there was an abundance of singing, of Pentecostal style choruses and tunes and of the great old hymns like "Rock of Ages". How beautiful it was to hear the thousands of believers testilying to their faith and trust in God by means of these hymns, accompanied by a variety of instruments —trumpets, violins, violincellos, and even marimbas.

We congratulate the directors of the Convention for having included the participation of two fine choirs from Mexico City. With the hymns that they sang, they put the crowning touch to the music of the Convention.

In the new organizing committee for next year's Convention, Lic. Pedro de Koster, who worked untiringly for the success of this year's Convention, continues as president. With him will work the Rev. Daniel Lopez de Lara as Vice President, Rev. Amador Pecina G. as Secretary and Capt. Jose Sanchez as Treasurer. The experience and dedication that Brother De Koster demonstrated in this Convention makes us sure that the next Convention will be even more full of blessings for Evangelical people. Pachuca, Hidalgo, at the request of its delegates, will be the site of the next Convention.

DECEMBER GRADUATIONS

On December 1, 1957, a new group of oung men and women were graduated to take their place in the life and work of the Pr estant church in Mexico. The graduation service was held in Gante Church, Mexico, D F., and Dr. F. J. Huegel delivered the graduation sermon. Congratulations and best w hes to these who go out to bear the good news of Christ!

Left to right:

Ariel Uambrano — Bachelor's Degree in Theology

Saul Uambrano — Regular Theological Course

Alvaro Porras — One Year Post Graduate Course

DEACONESSES

Left to right: Eliut García, Mirium Cuautla, Josefa Dávalos Petra Baltazar, Gloria Pazarán.

At left:

Seven girls also were graduated from a 6 mouth "short course"

MY FAITH AND MY LIFE...

(Cont. from. page 6)

Their application to specific situations—such as those faced by the doctor or biologist when trying to establish conclusions about life itself, or those challenging the sociologist for an explanation of collective historical facts, or the legislator in his search for the bases of Justice, or even those of the physicist, chemist or mathematician in his study of the laws governing our Universe —is one of the most difficult tasks. It is even more difficult for the student facing such specific situations. Almost always he concludes by drawing a borderline —not always clear and visible— separating his relationship with Divinity from his relationship with the world he has just begun to know.

Is it really impossible, for he who walks in the way of science, to have theological values in sight? I do not think so. It is my conviction that the arrows the human intellect can shoot toward the unknown, toward new fields of knowledge, can never limit God. On the contrary, they become vantage points from which he can understand better the supreme clarity of his God. Man will never limit God. The secrets of nature, when revealed to us, make us marvel still more at the greatness of God, a greatness that is a refuge for our weaknesses, a greatness of love and hope...

No doctor can escape his limitations in the relief of pain: how many times can one save a life only through that Medicine worked on one's knees, or with the prayer on one's lips and the scalpel in hand! No chemist can avoid noticing the Presence when studying the intimate mechanism of reactions and of molecular structures. No lawyer can come to the essence of Justice without the inevitable reflection upon Justice expressed in the Gospel as Life in Christ. Living in fellowship and cooperation, productivity and progress, collective benefit, education of the masses, all are concepts that the sociologist has to recognise as expressed in their purest form in Scripture.

It is logical here to ponder about vocation. The calling, the magnetic attraction that one feels in this life towards some specific activity, is also many times, divorced from the Church. We shrug when someone speaks of "full-time Christian service" because we are used to hearing it as the call to the theological seminary, to the guidance of souls. But the calling of the Church is to the vocation that Christ offers all Christians to become a part of His body, of His expression on earth. It is not only the ministers who form that Body, but we, the anonymous mass who sing the hymns with the faith of our hearts and the sound of our voices.

The reconciliation of our faith with our intellectual life must begin in that call. The vocation that the Church can offer us is the vocation of the professional man, or technician, or politician, or farmer but with the addition that it is a task that must be realized with a consciousness of Eternity, knowing that one is part of a whole, and the whole works toward the establishment of the Kingdom of Heaven.

Here is a true crusade for our time. To become a scientist and an intellectual in the light of the Gospel of Christ is to seek one of the most difficult rhymes in the poetry of existence, especially when each has to do it within himself, using the intimate, personal alchemy of the subjective. The Pauline expression that we are all members of the body of Christ cannot be more actual. Christianity is not a Sunday affair, but a dominant factor a reason for being that is manifested in each moment and in each different aspect of our life.

In introducing this "dominant factor" to our intellectual life, we are acquiring an obligation: the search for the excellent. Constant improvement is the categorical imperative of he who carries Christ on his banner. And in these times of crisis and of wars hot and cold, even politics is crying for the cleanliness and honesty a Christian can give to the "art of governing", a Christian intellectually disciplined and with the certainty that the battle has been won beforehand...

Geneva, 1956.

MISS DORITA

Annabelle Dyck.

On October 21, Dora Z. Schmidt was released of intense suffering and called to her Eternal Home.

After thirty odd years of service in Mexico, she had reached the retiring age but she wanted very much to give the two extra years of service allowed by the Mission Board, especially since she had to miss a year some time ago because of illness. Trusting that during that illness all malignancy had been removed, she began the first of her extra two years in September, 1956.

But her health began to fail rapidly. Her will power was strong enough for her to go and prepare her lovely traditional Christmas for her girls in their "Home", as they called the Monterrey Hostel for girls. Then she collapsed and was taken to a hospital in Wichita, Kansas, where she had had previous treatment. She still harbored the hope of going back to finish the year and turn everything over "in order", as she expressed it, to her successor. But she was not permitted to see her beloved Mexico again.

At first she rallied enough to be up and around, but soon became confined to bed in suffering each day more intense. Had humanity spent its most intelligent scientific minds and as much time and money for research of cancer as for destructive weapons, wouldn't we now have a cure for cancer?

Two of the highlights of her last months here upon earth were the reunion of the forty-fifth anniversary of her Moundridge High School graduation class of 1912, and the visit of one of her girls from Monterrey, an orphan, who always called her "Mamacita". The class of ten members had remained intact —Miss Dorita was the first to leave the group.

Dora Schmidt was born on a farm near Moundridge, Kansas, the twelfth of thirteen children. Her parents came as children to the U. S. as Mennonite immigrants, leaving

Miss Dora Schmidt

their native Germany because the government at that time did not allow pacifists to own property.

She wrote in her autobiography, "From earliest childhood I loved the church and all it stands for. Though we were relatively poor, the pennies and nickles were never lacking for each one to proudly deposit in the collection plate. The first sermon I can remember was on the text, 'Straight is the gate and narrow the way that leads to everlasting life'. I decided that day that I wanted to walk in the narrow way."

"At the age of fourteen I began substituting as a Sunday School teacher. Later I was hardly ever without some office in the church organizations. I was deeply interested in missions but had no idea that I could

(Cont. — next page)

MISS DORITA...

———oOo———

ever be a missionary because it would require years of preparation."

But she did become a missionary. After teaching in Kansas for several years, she came to Mexico to serve as a contract teacher. In 1930, she transferred her church membership to the Methodist Church and became a full-fledged missionary, serving in Durango, Chihuahua, Saltillo and finally at the Girl's Hostel, Monterrey.

In Monterrey, she was know to everyone as "Miss Dorita". In the church she served as treasurer, and teacher in the Intermediate Dept., as well as holding various offices in the Woman's Society. Her ability to share her Christian convictions has left a lasting impression. She will also always be remembered for the contributions of her wit and humor in her personal contacts.

Her desire when she took over the Girl's Hostel was to make it a real home for the girls. And they came to consider it as such They continued to come back to visit and discuss their problems after they left. Her influence still lives in many who became deaconesses, nurses, teachers, pharmacists, laboratory teachnicians, secretaries and house wives. Often while visiting with this latter group in their homes, they will exclaim, "This I learned with Miss Dorita".

In one of her last letters written before she became to weak to write, she states:

> "This schooling I am having in solitude has brought much peace to my soul. I know the Holy Spirit is present. One of my favorite scripture verses is, 'Be still and know that I am God.' Also the first part of Psalm 37. There is so much comfort and consolation in it for me. I know that 'underneath are the everlasting arms.'"

Miss Dorita, we miss you, but we know that crossing the bar meant seeing your Pilot face to face and a new and wondrous life in Eternity.

PEDRO DE KOSTER...

———oOo———

testant comunity here. He is president of the Official Board at the "El Mesias" Church in Mexico City. He is counselor of the Intermediate Youth Fellowship in the same church. He is a member of the comfittee which is planning for the Billy Graham meetings here in February. He is president of the National Evangelical Convention, an association of many of the Protestant groups in Mexico. (See article in this issue.) And he has worked for eleven years to build up a small church, San Pedro Xalostoc, which is located on the edge of the city. There is now a thriving little congregation in this place, and they have just completed a new chapel.

We rejoice in the life of service of this fine Christian. In the difficult world of business, he testifies to his faith with action. We hope for an increasing number of young Christians who will feel the same call to serve their Lord in such a way, and thus become a transforming force in modern society, which too often pays little heed to the claims of Christ upon it.

LA Secretaries to Visit

Dr. James E. Ellis and Miss Marian Derby will visit Mexico during the month of February. They are Secretaries for Latin America for the World Division and Woman's Division of Cristian Service, respectively. They will visit social centers, boarding homes and other institutions and confer with Methodist workers and leaders here.

A Visit With a Mexican WSCS

Olive Givin.

The missionary society at Trinity Methodist Church in Chihuahua is named for a former missionary, Miss Lizzie Wilson, the first directora of Colegio Palmore. It has approximately forty members, with an average attendance of about twenty.

Like other societies in the Mexican Methodist Church, ours has five departments: Spiritual Life, Missionary, Social Action, Home, and Life and Memorial Memberships. The Society meets weekly, on Mondays. In case a month has five Mondays, there is usually a social meeting, with a short devotional program, on the fifth.

On the first Monday of the month, the chairman of the department prepares a program designed to strengthen the spiritual life of each member, and on the second, we usually hear about missionary work, either in this country or some other, sometimes by one who has actually been engaged in the work, or who has visited it.

In addition to the general dues paid to the society treasurer, the chairman of the department of social action also collects dues or freewill offerings. From these funds regular contributions are made to two old ladies, members of the society, one of them totally blind, the other partially so. There are many, many cases of need presented to the group, and in many of them we are able to give a certain amount of help.

In the Social Action department, the aim of the program is to help improve the social and cultural life of the individual members and their families, and the community. To this end, nurses or other qualified persons speak about the evils of alcohol and tobacco, about child training, how to prepare economical but satisfying meals and serve them attractively, and other aspects of home management.

On the fourth Monday the program is usually short, for that is the time for the general business meeting. It is surprising how many business matters are brought up, in addition to the regular reports.

The chairman of the fourth, or Home department, is in charge of the making and selling of handwork, to raise money. Part of this is given to the support of the church, and part to Centro Social Roberts, the social center in Saltillo, Coahuila, maintained by the women of the conference. The Woman's Division of Christian service has a missionary there too.

The money collected from life and memorial memberships is dedicated to the preparation of new workers. Each member has a "Blessing Box", and the money from these boxes, too, is used to help worthy young women prepare for Christian work.

Our society lives up to its name "missionary." Twice, in the last two months, a group of the members has visited the little church in Cuauhtémoc, which has recently secured a pastor after some time without one. The purpose of these visits has been to

(Cont. — next page)

Members of the Woman's Society in front of the church

A Visit With a...

(Cont from page 13)

organize a woman's society, and help get it off to a good start. The first visit was for the organizing, the second, to teach the new members the work of the first department. Each fifth week there will be another visit, until the work of all the departments has been covered.

Often groups of the women have cottage prayer meetings, to which interested neighbors are invited.

We make a monthly contribution to the work of the Salvation Army, recently begun in our city. When it was learned that the lieutenant's young wife was awaiting the stork, a bassinet, filled with gifts, was prepared and presented to her a day or two after the baby's birth.

There is a special committee which has charge of making 'tostadas" and selling them, at recess, (one or twice a week) to the school children at Colegio Palmore. These women put in hours of hard work, with gratifying success in raising money to help with the church building program, our contribution to the Salvation Army, and other projects.

There is an admirable spirit of fellowship among the members of our society. They keep in touch with each other, and call on those who are sick. After the meeting last Monday, a group of six went to the home of an elderly member in poor health, sang a hymn and had prayer with her.

Our missionary paper, "La Antorcha" (now of the National Union) was founded in the Chihuahua society. Subscriptions are taken for it, and issues of the Spanish edition of "The Upper Room" are sold to members of the church.

During the year the society sponsors several special meetings. At one of these, there is a program stressing the need for support of retired workers, and raising money for that purpose. There are nightly services during "Home Week" and the Week of Prayer. There is an all-day prayer vigil on the World Day of Prayer.

Our society is one of those of the "Federación Fronteriza", composed of those of all Methodist churches in the Border Conference. This federation, together with that of the Central Conference, make up the Confederation of all the women's societies of the Methodist Church of Mexico.

Our Methodist Confederation is a part of the Confederation of Methodist Women in Latin America, and of the World Federation of Methodist Women, as well as the National Union of Evangelical ,Women which includes those of other denominations.

Our hope and prayer is that the work of our society may contribute in some measure to the advancement of our Lord's kingdom, and to Him shall be the praise.

Early Perry Family Arrives in Mexico City

In September of this year, the Earl Perry family was welcomed to Mexico by workers residing in Mexico City. Rev. & Mrs. Perry and their family came to Mexico from the pastorate in Bonner Springs, Kansas. They have three children: David, 13, Jeanne, 6, and Jonathan, 1½.

Rev. Perry was graduated from Perkins School of Theology in 1946. He began his work as pastor in 1946 at Altamont, Kansas and later served churches in Sedan and Bonner Springs, also in the Kansas Conference. The Perrys were married in 1943.

At present, Mr. & Mrs. Perry are studying Spanish at Mexico City College several hours a day. After a year's language study, Mr. Perry will take up teaching duties in the Union Evangelical Seminary.

The Perrys are a welcome addition to the World Division staff in Mexico. (That "staff" had dwindled to two couples!) They have entered into life here with much enthusiasm and their sincerity and friendliness have already won them a respected place among their co-workers and the evangelical community.

HERE'N THERE

Miss Ola Eugene Callahan is retiring from service in Mexico in January, 1958. She has given many years of service in the WDCS Girl's Hostel in Puebla, Pue.

Miss Olive Givin left Chihuahua for her year's furlough in the United States. Mail will reach her at 634 E. Market St., Cadiz, Ohio.

Dr. Gonzalo Baez Camargo, Executive Secretary of the Committee on Literature of the Council on Cooperation in Latin America, left Mexico December 26 for Africa. He will attend a meeting of the International Missionary Council in Accra, Ghana. **Rev. Gustavo Velasco** also will represent Mexico.

Prof. Juan Diaz G., President of Union Evangelical Seminary, attended the third convention of the National Council of Churches of Christ in the USA, December 1-6. The meeting was held in St. Louis, Mo. and Prof. Diaz attended as an invited guest, representing the Evangelical Council of Churches in Mexico.

Prof. Diaz will journey next to Matanzas, Cuba, where he will help the Evangelical Seminary there organize a rural department. He will be in Cuba three months.

Dr. Albert P. Shirkey, of Mount Vernon Methodist Church, Washington, D. C., held a series of evangelistic services November 10-17 in "El Mesias" Church in Mexico City. The services were under the auspices of the Secretary of Evangelism of the Methodist Church in Mexico.

Rev. Alejandro Ruiz, Secretary of Christian Education, attended a November meeting of the Town and Country Committee of the California Conference in Los Angeles, Calif.

Miss Orlene McKimmey, director of the Laura Temple Hostel in Mexico City has resigned and will leave Mexico on January 7. She and Mr. Elmore Norris of El Dorado, Arkansas, will be married on January 17. Congratulations and best wishes!

Mr. Willard Roberts, friend of Mexico and volunteer helper in the mission office, it at home at 77 Harold St., Hartford 12, Conn. after a serious eye operation. After recuperating from this operation, he will undergo another on the other eye.

Miss Pauline Willingham, after a lengthy illness, is recovering at the home of her brother in California.

DIRECTORY

(We are publishing part of the directory again in order to correct errors and omissions in the last issue. Also we include a directory of retired workers.)

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ON SENDING GIFTS

Many of you are kind enough to send a contribution to our magazine from time to time. It will help us if you will send these contributions by check. (Cash is risky and money orders are difficult to cash.) Make the check payable to: Mrs. Jo Ann Chaffee, Editor, "Mexico".

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